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BIBLICAL THEOLOGY,

TRANSLATED FROM THE WORK OF

PROFESSORS STORR AND FLATT,

WITH

ADDITIONS

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BOOK III.

OF CREATED RATIONAL BEINGS.

PART I.

OF THE ANGELS.

§ 47. *Connexion between the subject of this chapter and the doctrine of Creation and Providence.*

As the doctrine of the creation and providence of God in general, has been discussed in the preceding chapter ; the consideration of the origin and divine government of the human family would now naturally succeed, as a specific part of that doctrine. But, as among the rational creatures of the universe, for whose sake God created and governs the world, there are some of a rank superior to that of man (§ 48), creatures who sustain certain relations to the human family, of whose instrumentality God avails himself in his providential guidance of the destinies of men, and with whom we expect in a future world to be brought into closer connexion ; it is proper that the consideration of these should previously engage our attention.

§ 48.

The existence and attributes of angels.

From the volume of inspiration we learn, that in addition to man there exists (1) in the universe a vast multitude (2) of other rational creatures. These beings are elevated above the human family in point of intelligence, of power (3), of moral excellence (4), and of happiness (5). And the superiority (6) which they possess, is derived partly from the powers which were originally bestowed on them by the Creator, and partly from the high degree of improvement which a conscientious and long continued use of their faculties has enabled them to attain.

ILLUSTRATIONS.

Illust. I. The existence of angels is taught in Matth. 22: 30, for in the resurrection they neither marry nor are given in marriage, but are as the *angels* of God. The force of this passage cannot be eluded by taking refuge in the hypothesis which was refuted in the previous volume (§ 13), that Christ mingled with his instructions the erroneous opinions of those to whom they were addressed. For he was speaking with Sadducees, who, according to Acts 23: 8, did not believe in the existence of angels. It is evident, on the contrary, that he rectifies their disbelief of angels, with the same sincerity which he manifested (v. 29) in purifying their notions relative to the state of the dead and the occupations in which they are engaged.

II. That they are very numerous, is evident from Matth. 26: 53, more than twelve legions of angels; and Luke 2: 13, multitude of the heavenly host or angels; and Heb. 12: 22,

23, myriads of angels.¹ It is probable from the nature of the case, that among so great a multitude of angels there would be different grades or classes; and the expression *αρχαγγελος* (archangel or chief-angel) contains an explicit allusion to such a diversity. 2 Thess. 4: 16. Jude 9.

III. That angels possess *superhuman intelligence*, is implied in the passage, “But of that day and hour knoweth no man, not even the angels in heaven.”² Great *power* is ascribed to them, “μετ’ αγγελων δυναμεως αυτου with his mighty angels.”³ In the Dissertation on several passages of the minor epistles of Paul,⁴ it is maintained that these latter words cannot be translated “*angelic host*,” with Koppe and Schleusner; making *δυναμις* [power] equivalent to *στρατια* [host or soldiery] and *αγγελοι* [host]; for in that case the word *δυναμεως* must necessarily be before *αγγελων*. The pronoun *αυτου* [his] belongs to *αγγελων* [angels], and not to *δυναμεως* [power]; as in Heb. 1: 3, in the words *τω ρηματι της δυναμεως αυτου* by his powerful word. This point is illustrated from the usage of the Hebrew, in the Observv. ad anal. et syntax. Ebraicam, p. 234.

Ps. 103: 20, כִּי בָרַכְוּ יְהוָה מַלְאָכָיו גְּבֻרָיו כִּי בְּרַכְוּ ye his angels, powerful in strength; compare 2 Pet. 2: 11, *αγγελοι ισχυει και δυναμει μειζονες οντες* angels who are greater in power and might.

IV. *Their moral perfection*.—“The holy angels;”⁵ and “elect angels.”⁶

V. *Their felicity*.—The blessed in the future world are said to be *ισαγγελοι και υιοι του θεου* i. e. they are like unto the angels and are sons of God.⁷ And in Heb. 12: 23, Paul says,

¹ See Storr on Hebrews, p. 306 &c.

² Mark 13: 32.

³ 2 Thess. 1: 7.

⁴ Note 120.

⁵ Luke 9: 26.

⁶ 1 Tim. 5: 21.

⁷ Luke 20: 36.

ἐκκλησία πρωτοτοκῶν, ἀπογεγραμμένων ἐν οὐρανοῖς the congregation of the first-born who are recorded in heaven.¹

VI. Their superiority to men is a necessary consequence of the close and immediate connexion which they sustain to God. "The angels always behold the face of my Father."²



§ 49.

Angels are employed by God, as the ministers of his will.

It is evident, even from the name (1) by which these spirits are designated in Scripture, that God employs their agency in the dispensations of his providence (2). And it is further evident from certain actions which are ascribed wholly to them (3), and from the Scriptural narratives of other events in the accomplishment of which they acted a visible part (4), that their agency is employed principally in the guidance of the destinies of man (5). In those cases, also, in which their agency is concealed from our view, we ought still to admit the possibility of its existence (6); because Scripture teaches us the general truth, that God sends them forth "to minister unto them who shall be heirs of salvation" (7). This fact is sufficient to afford us consolation, and to determine the reciprocal duties to which we are obligated; neither is it necessary that we should be able to ascertain which are the individual blessings that flow to us through this channel. It is enough for us to know that God is not confined to the ordinary course of nature, but

¹ See Storr's Comment. in loc. notes *t* and *u*.

² Matth. 18: 10.

can also bestow his blessings to us in other ways. And it is important that we should view the ministry of angels, as one of the means which God can employ for the promotion of our welfare (8). But let it be remembered that the angels, when employed for our welfare, do not act independently, but as the instruments of God and by divine command (9). Not unto them, therefore, are our confidence and adoration due; but only unto him (10) whom the angels reverently serve (Ps. 103: 20), even whilst they are benefiting us, and to whom we are indebted for every blessing which we receive, whether it is communicated to us through the ministry of angels, or in any other manner.

ILLUSTRATIONS.

I. *The name angel.*—In Ps. 104: 4, the terms מְשַׁרְתִּים and מְלַאֲכִים, ἀγγελοι and λειτουργοι [angels and ministers], correspond to each other; and accordingly, in Heb. 1: 14 angels are called πνευματα λειτουργικα ministering spirits.

II. *Their agency.*—Ps. 103: 20, מְלַאֲכָיו עֲשׂוּ דְבָרוֹ his angels who do his commandment. Ps. 104: 4, עֲשֵׂה מְלַאֲכָיו רוּחֹת, מְשַׁרְתָּיו אֵשׁ לִהֵט he employs his angels like winds and his ministers like flaming fire. It is evident from grammatical considerations, that, in the latter of these passages, angels are meant. In the Commentary on the Hebrews,¹ these words are rendered thus: “He employs his angels like winds, and his ministers like lightning.” But if the idea of the passage were intended to be this, “He employs the winds as his messengers,” the word רוּחֹת [winds] must have been before מְלַאֲכָיו [his angels]; just as in the third verse עָבִים precedes, in the sentence הֵשֵׁם יְהוָה עָבִים רְכֹבֹו he uses the clouds as his chariot. Moreover, it

¹ Chap. 1: 7, Note y.

ought to be מְשָׂרְתָיו instead of מְשָׂרְתָיו, in the hemistich “he makes the flaming fire *his minister* or servant.” With this interpretation the context fully accords. For it was not the object of the writer of this psalm, to give a general description of the visible works of creation, and to begin with a representation of heaven. On the contrary, this psalm rather contains a delineation of the providence of God in special relation to this earth, beginning with the 5th verse.¹ To this description is prefixed a short song of praise in celebration of the greatness and glory² of our Lord and Benefactor; just as in the 103d Psalm, an ode in commemoration of the greatness³ of God is appended to the description of the divine goodness.⁴ But the mention of the angels is quite as appropriate in the celebration of the greatness of God, as are the contents of the 2d and 3d verses (compare Is. 40 : 22. Ps. 68 : 34). Thus also are the angels mentioned in the descriptions of the divine greatness, in Ps. 103 : 20. 1 K. 22 : 29. Dan. 7 : 10.⁵

III. *Their agency continued.*—“Lazarus was borne by angels to Abraham’s bosom.”⁶ In the “Dissertation concerning the parables of Christ,”⁷ it is remarked that this supplement, which relates to the truth that angels attend the righteous, cannot be regarded as a necessary part of the external dress of the parable, inasmuch as it would be wholly superfluous, if it were not intended to convey some truth. In Matth. 13 : 41, 49, the separation of the wicked from the righteous, is ascribed to the angels; and in like manner the collection of the elect, in ch. 24 : 31.

IV. *Angelic agency continued.*—An angel conducted the apostles out of prison. Acts 5 : 19, 20.

¹ v. 5, 24, 30.

² v. 1—4.

³ v. 19.

⁴ v. 1 &c.

⁵ See, on this passage, Heinrich’s Annot. on Heb. 1 : 7, in the continuation of Koppe’s edition of the New Testament, Vol. VIII.

⁶ Luke 16 : 22.

⁷ Opuscul. acad. Vol. I. p. 138 &c.

An angel delivered Peter from prison. Acts 12: 7 &c.

An angel informed the apostle Paul, that he and his companions should not be lost in their voyage to Rome. Acts 27: 23 &c.

An angel advised the pious Cornelius to send for Peter. Acts 10: 3 &c.

In the Dissert. II. in Libros N. T. historicos,¹ the literal interpretation by which the actual existence of an angel is taught, is defended against a different exposition given in Eichhorn's Bibliothek,² by which every thing supernatural in this history is explained away, and the presence of an angel denied.⁴

An angel appeared to Zacharias, the priest. Luke 1: 11 &c.

The angel Gabriel was sent to Mary. Luke 2: 9 &c.

Angels appeared at the birth of Jesus. Luke 2: 9 &c.

V. *Angelic agency continued.*—Just as activity is necessary to spiritual beings and the exercise of it promotes their happiness; just as exercise in the discharge of their duty is a means to promote the intellectual and moral improvement of rational creatures; so also do the angels derive various advantages from being employed as instruments in the hand of God, and especially from their agency in the guidance of the destinies of men. Ephes. 3: 10. 1 Pet. 1: 12. Luke 15: 10. The importance of this remark in enabling us to appreciate the practical moment of the doctrine concerning angels, is proved in the “Dissertation on the object of Christ's death;”⁴ where it is shown, that the plan of the redemption of the world by Christ, was a powerful means to strengthen in the inhabitants of the world of spirits, their conviction of their dependance on God, and grateful sense of the blessings for which they were indebted to him. It is al-

¹ p. 81—84.

² Pt. III. p. 381 &c.

³ See on this passage Morus' Entwurf einer reinen biblischen Theologie, Pt. III. p. 20.

⁴ p. 632. § 16.

so remarked in the same work,¹ that the influence which the plan of redemption exerts on the good and bad angels, may possibly be the cause why the doctrine of angels, which is so seldom touched on in the Old Testament, is taught much more amply in the New.

VI. Morus in his *Theolog. Christ.*² maintains, that it is perfectly consonant with the character of God to employ the instrumentality of angels in the government of the world.

VII. *The ministry of angels.*—Matth. 18: 10. Ps. 34: 8. 91: 11, 12, compare Heb. 1: 14,³ Ministering spirits, sent for the service of those who shall inherit salvation. Agreeably to Heb. 12: 23, also, Christians, who are sons of God, stand in connexion with the celestial family of God's elder sons, that is, with angels.⁴

VIII. *Importance of this doctrine.*—See § 35. IL. 4. The observations which have been made in § 49. IL. 3—6, afford a satisfactory reply to the objection urged against the utility of the doctrine of good angels, in Henke's Magazine for religious philosophy.⁵ His words are "Every pretended advantage which is said to be derivable from a lively impression of the presence and agency of angels, must be detrimental to the far more exalted idea of an omnipresent, universal Spirit. And if angels were beings of whom we could form an idea more easily than we can of an infinitely perfect Spirit; we should have been made better acquainted with their nature, their employment, and more particularly with their participation or cooperation in the incidents of our lives."

IX. *Angels are only instruments in the hands of God.*—

¹ p. 632.

² Pt. II. § 2—4. § 3.

³ See note *m.* in Comm. in loc.

⁴ Comm. on Heb. note *t.* in loc.

⁵ Vol. I. No. 3. p. 477. "Examination of the doctrine concerning angels."

Ps. 103 : 20, ye his angels who execute his commands. 104 : 4. Heb. 1 : 13, 14, the angels are not appointed to sit upon the throne of God, but to await the commands of God which proceed from his throne.¹

X. *Angels not to be worshipped.*—Rev. 19 : 10. 22 : 9. In both these cases, the angel before whom John prostrated himself, said to him *ὄρα μη' προσκυνησον τῷ θεῷ*, i. e. do it not ; worship God. In the New Apology for the Revelation, it is moreover remarked,² that in neither of these cases is actual worship intended ; for John knew the being before whom he prostrated himself, to be an angel,³ and only intended in a reverent manner to acknowledge his gratitude ; but the angel replied “ not unto me, but unto God give thanks.” Paul also forbids the worship of angels, *θρησκείαν τῶν ἀγγέλων*.⁴



§ 50.

Of the wicked angels.

A part of the angels(1), being led on(2) by one of their number called Devil or Satan(3), sinned against God(4). By this disobedience they lost their original innocence, forfeited their former happiness(5), and drew down everlasting punishment upon themselves(6). They are now suffering a portion of this punishment. For the endurance of the remainder they are “ reserved in chains of darkness”(7).

¹ Comm. Heb. Note *k.* in loc.

² p. 388.

³ 17: 1. 21: 9.

⁴ Col. 2: 18, 19. See on this passage Seiler's Programm de N. T. locis quibusdam, erroneae doctrinae de angelorum vi et dignitate Christi dignitatem superante oppositis, Erlangen, 1797.

ILLUSTRATIONS.

I. As the wicked angels still belong to the class of angels, they retain this name even after their fall. Matth. 25: 41. 2 Pet. 2: 4. Jude v. 6.

II. They are called his [the devil's] angels, *αγγελοι αυτου*,¹ because they suffered Satan to alienate them from God, and as they still continue in his interest.

Thus also were the good angels who were engaged for the angel Michael, termed "*his* angels,"² *αγγελοι ΑΥΤΟΥ*.

III. In Matth. 25: 48, we find the name *διαβολος* devil, and in Rev. 9: 7, *διαβολος και σατανας* devil and Satan. There is but one who bears this name; for, by the words "Satan casteth out Satan,"³ is not meant that there are two Satans; but the latter word *Satan* [*σαταναν*] is equivalent to *εαυτον* himself; and in Mark 3: 26 and Luke 11: 18, the word *himself* is actually used.⁴

IV. 1 John 3: 8, the devil sinned from the beginning. 2 Pet. 1: 4, angels that sinned.

V. John 8: 44, *εν αληθεια ουκ εστηκε* (the devil) abode not in the truth.

He and his angels were, prior to their fall, celestial spirits, *πνευματικα εν τοις επουρανιοις* Ephes. 6: 12. In the Dissertation de sensu vocis *πληρωμα*,⁵ these words are rendered thus, "qui coelestes fuerunt."⁶ They were then pure and happy spirits, as the other spirits still are; for concerning these it is said, in Ephes. 3: 10. Matth. 18: 10. 22: 30, that they are *εν τοις επουρανιοις*, *εν τοις ουρανιοις*, *εν ουρανω*, in the heavens

¹ Matth. 25: 41. ² Rev. 12: 7. ³ Matth. 12: 26. Mark 3: 23.

⁴ On this usus loquendi, see Observv. ad syntax. Ebraic. p. 106.

⁵ Opusc. acad. Vol. I. p. 179.

⁶ Compare Heb. 11: 31, note *r*, where several examples are adduced of substantives and adjectives, which refer to past time. The ground of this is given in Observv. p. 133 &c.

&c. And in Jude v. 6, we read that they maintained not their former state or power or dominion, *αγγελοι μη τηρησαντες την εαυτην αρχην*.¹ In the same sense is *αρχη* used by the LXX, in Gen. 40: 13, 20, 21. 4: 13.

VI. Everlasting fire, everlasting misery, Matth. 25: 41, 46. comp. § 58. The punishment which is denounced upon the serpent, in Gen. 3: 14, is eternal,² *יָמֵי חַיֶּיךָ לְבָרָה* i. e. all the days of thy life. Jude v. 6, *δεσμοις αιδιοις υπο ζορον τετηρηκεν αγγελους* he reserved the angels in everlasting chains, in darkness.

VII. *The future punishment of the wicked angels.*—2 Pet. 2: 4. Jude v. 6, *εις κρισιν (μεγαλης ημερας) τηρουμενοι* reserved to the judgment of the great day. James 2: 19, *τα δαιμονια φρισσουσι* the evil spirits [devils] tremble. Rev. 20: 10, *βασανισθησονται εις τους αιωνας των αιωνων* they shall be tormented through all eternity.³



§ 51.

The relation in which Satan stands to the human family.

Satan seduced our first parents to sin(1), and still continues to harbour a hostile disposition to the human family(2). This disposition urges him, together with his angels(3), to exert himself for the promotion(4) of sin and misery among men(5). He regards the welfare of men as disgraceful to himself and inimical to the purposes which he has in view, and beholds it with feelings of dissatisfaction and pain(6).

¹ Opusc. acad. Vol. II. p. 405.

² Opusc. acad. Vol. II. p. 431.

³ See the Programma on the Protevangelium sup. cit.

ILLUSTRATIONS.

I. John 8: 48, *ανθρωποκτονος ην απ' αρχης—ψευστις και ο πατηρ αυτου (ψευδους)*, he was a murderer (a homicide) from the beginning—a liar and the father of lies. That these words are an allusion to the history of the fall (Gen. 3), is proved in the *Commentatio de Protevangelio*.¹ For the declaration of Jesus that the devil is a murderer, is not applicable to any incident excepting the history of the fall recorded in Gen. 3, and this may be believed with the greater certainty, as we may infer from the passage² in the book of the Wisdom of Solomon, “*φθονω διαβολου θανατος εισηλθεν εις τον κοσμον*, through the envy of the devil, death entered the world,” that according to the prevalent opinion of the Jews, the devil was regarded as the cause of the mortality of man.

II. Satan is hostile to the interests of man. Matth. 13: 39. 2 Cor. 2: 11. Ephes. 6: 11. Rev. 12: 10.

III. We have to contend with the wicked spirits. Eph. 6: 12.

IV. *Pernicious influence of the devil.* — Luke 22: 31. John 13: 2, 27. Acts 5: 3. Ephes. 2: 2, the spirit that now worketh in the sons of disobedience. Eph. 6: 11—13, the wiles or stratagems of the devil. Thus, in Matth. 4: 8, the devil is called *ο πειραζων* i. e. he who is in a habit of seducing to sin. Acts 26: 18, *επιστρεψαι απο της εξουσιας του Σατανα επι τον θεον* to turn from the power of Satan unto God; and Heb. 2: 14, *τον το κρατος εχοντα του θανατου, τουτεστι τον διαβολον* him who has the power of death, that is, the devil, ὁ. q. “the devil who wishes to plunge men into sin, and by sin into death, or the punishments inflicted by God after death.”³ Rev. 12: 9. 20: 3, 8, Satan who leadeth astray the whole world.

¹ Opusc acad. Vol. II. p. 424 &c.

² Chap. 2: 23.

³ Comment. on Heb. in loc. Note *k*.

V. While Satan is labouring to promote iniquity among men, his object is none other than to make them partakers of that misery and punishment which he himself is doomed to endure. See Matth. 25: 41. 13: 38 &c, “sons of the wicked one,” in opposition to “sons of the kingdom.” Compare v. 42; and Rev. 20: 10, 15. Comment. de Protevangelio, in Opuscul. acad. Vol. II. p. 429 &c.

VI. *Demoniacal possessions—their reality.*

John 16: 11, *αρχων του κοσμου τουτου κερυται* the prince of this world is judged. John 12: 31, *νυν—εκβληθησεται εξω* and now he shall be cast out, i. e. “now mankind shall be delivered from the tyrannical power of the devil.”¹ Col. 2: 15. Gen. 3: 15. Heb. 2: 14.²

Jesus said to the Pharisees, “If I, by divine power, expel demons, it is evident from this proof of my superiour power over Satan, that the kingdom of God has come, or that the powerful descendant of David has appeared, by whom the long promised victory over Satan is to be achieved.”³ And in order to give to the devil’s hostility to man an ocular perceptibility, and to place in a clear light the salutary influence of Jesus, in defeating the baneful purposes of this ancient enemy of the human family; it pleased God, in the time of Christ and the apostles, to grant to Satan and his angels the power to *possess* certain individuals, i. e. to torment them with diseases. Thus the sickness of the blind and deaf man, in Matth. 12: 22—23, who is called *δαιμονιζομενος* possessed of the devil, is by our Saviour himself (v. 26) attributed to *Σατανας* or *Βεελζεβουλ, αρχων δαιμονιων* Satan or Beelzebub, the prince of demons. And, in reference to the woman who had been sick eighteen years, Jesus said, “Satan bound her;” and in v. 11, it is said “*πνευμα α-*

¹ Dissert. III. in libros historicos N. T. p. 58—61.

² Comment. in Protevangelium, p. 20. Opuscul. acad. Vol. II. p. 433.

³ Comment. de Protevangelio, p. 21. Opuscul. acad. Vol. II. p. 434.

σθενειας εχουσα having a spirit of disease. Jesus declared the subjugation of the demons by the 70 disciples, to be a humiliation of Satan;¹ and those who were possessed (Acts 10 : 38) and whom Jesus healed, are called *καταδυναστευομενοι υπο του διαβολου* who were held under the dominion of the devil. That such power was given also to the angels of Satan, is taught in the passage *οφεις και σκορπιουι—πασα η δυναμις του εχθρου*² serpents and scorpions and every power of the enemy. That the influence of the devils was exerted in the form of diseases, we learn from the passages, Acts 10: 38, *ιωμενος τους καταδυναστευομενους υπο του διαβολου* healing those who were under the dominion of the devil; and 5: 16, *οχλουμενοι υπο πνευματων ακαθαρτων εθεραπεινοντο* those who were distressed by unclean spirits, were healed. The phrases also in which the devils are spoken of as “being in” or “going out” or “being driven out,” must be regarded as figurative expressions, the first of which is used to denote the influence of the demon on the individual, and the last two to denote the cessation or removal of this influence.³ But Christ had the power, to destroy this visible influence of the devil, in a visible manner. The same power he granted to his disciples: Matth. 10 : 1, and Jesus gave to his twelve disciples authority over unclean spirits, to cast them out. Luke 10 : 17, the devils are subject to us in thy name. Mark 16 : 17, in thy name they shall cast out devils. And even to those also who were not his followers such power was given: “by whom do your sons expel demons (said Jesus to the Pharisees), *οι υιοι υμων, sc. των Φαρισαιων, εν τι νι εκβαλλουσι τα δαιμονια;*” Matth. 12 : 27. Mark 9: 38, 39. (See § 8. *Illust.* 3.)

Some of the narratives of the influence of demons, are of

¹ Luke 10: 17, 18.

² Luke 10: 19. See *Dissert. de sensu histor.* p. 37. *Opusc. acad.* Vol. I. p. 47.

³ See *Dissert. on the atonement*, p. 538.

such a nature, that no reasonable exposition can well be given of them, without admitting the reality of demoniacal agency. Such, for example, is the account of the expulsion of the devils from the two possessed men in the country of the Gergesenes (Matth. 8 : 28 &c. also Mark 5 : 1—4. Luke 8 : 26—37)¹. Jesus could not have addressed those demons and granted them permission to enter into the swine, if he had not really regarded demons as the cause of the disease of these individuals. Otherwise, he would have confirmed an error of his cotemporaries, not only with words, but actually by the performance of a miracle. We must carefully distinguish between the expressions “curing a demoniac or one possessed of a devil [*δαιμονιζομενος*],” and “expelling demons or commanding them to depart, *εκβαλλειν δαιμονας, επιτιμην v. παραγγειλιν εξελθειν.*” It might indeed be conceded that, according to the usage of the language, the expression *demoniac* signified a person affected by a particular natural disease; and that the writers of the New Testament used it in its common acceptation, although that acceptation of the word originated in an erroneous opinion; just as the word *lunatic* (*σεληνιαζομενος* Matth. 4: 24) could with propriety be applied to a certain species of diseased persons, because, though it originated in error, it had by usage, become the customary name of persons affected by a certain disease; and yet it would by no means follow, that the person who thus uses the word in its ordinary acceptation, must have entertained the erroneous opinion that the subjects of lunacy were under the particular influence of the moon. Thus when the astronomer uses the erroneous phraseology “the sun rises, or the sun goes down,” no one would think of charging him with holding that vulgar opinion. But if we suppose that when Jesus addressed the demons, and when he commanded them to depart, he at the same time believed the disease to be entirely natural, and

¹ Vide Dissert. de sensu historico N. Test. Opusc. acad. Vol. I. p. 53—55.

to have no connexion with demoniacal influence ; we could not believe that Jesus merely used a customary peculiar expression which usage had made proper ; but we must believe that he actually confirmed an erroneous opinion by the language which he used. In reference to the possession above mentioned (Matth. 8: 28), Hess remarks,¹ “The fact that these demoniacs had, agreeably to the narrative itself, actually been delivered from their affection (*οἱ δε ἐξεληθοντες* v. 32) before any thing happened to the herd of swine, proves that it was not the possessed persons who threw themselves among the swine in a fit of madness, but that it was the devils who had been expelled from these persons.” And it is evident from the history of this event, that its object was to expose to view, in reference to the defence of himself which Jesus was compelled to make against the most horrible slanders (Matth. 12: 24), the number [*λεγεων* legion, Luke 8: 30] and malignity of these demons, and their actual though involuntary subjection to Jesus (Luke 8: 31) ; and the utmost publicity was given to this matter by the incident of the swine.² Relative to the cures of the demoniacs in general, which are related in the New Testament, Hess makes the following remark :³ “It cannot be denied that the sacred historians did actually mean vexatious spirits, who grievously oppressed the bodies and minds of men ; agreeably to their intention, therefore, the numerous examples of the cures of demoniacs acquire a peculiar importance, inasmuch as Jesus appears, not only as their deliverer from bodily evil, but as the conqueror of hostile powers from the invisible world.” Paulus, in his commentary on the New Testament,⁴ has maintained that the cures of the demoniacs were nothing else than cures of diseases of the mind, which were effected by the opinion in the deranged per-

¹ *Über die Lehren, Thaten und Schicksale unseres Herrn*, S. 258.

² *On the Object of the Gospel and Epistles of John*, p. 322.

³ *Sup. cit.* 259.

⁴ *Vol. II, III.*

sons, that the demons which possessed them could not exist near that man of God, the Messiah; and therefore that they must necessarily flee at his approach. In reply to this, a writer in the *Tüb. gel. Anz.*¹ justly remarks, "It is altogether incredible that, in so short a time, and in the population of one small country, a mere opinion should of itself, in so many instances, have effected a permanent cure of mental derangement, a disease generally resulting from some radical disorganization of the body; or that in so many cases it should happen, that just at the precise time when Jesus approached such unfortunate beings, the bodily causes of their derangement should in every instance have spontaneously vanished, and their minds have been restored, by mere chance."

The physical influence of wicked angels is, moreover, corroborated by those declarations of Christ himself, which were uttered on occasions when he might have expressed his opinion without reservation, as he was not addressing the multitude, but speaking to his confidential disciples,² and on those occasions when there was peculiar reason for his contradicting the popular opinion, if he had entertained a different one himself. Thus, when the Pharisees charged him with casting out demons by the aid of the devil, their prince, it would have been peculiarly necessary for him to contradict the doctrine of demons, if he had not believed it himself.³ But surely it is far from being philosophical, to give a forced, unnatural exposition of such plain passages as those referred to in the Gospels, relative to demoniacs, merely because the subject borders on some obscurity, and because we do not know the manner in which the influence of wicked angels on men is exerted.⁴ And as to the narrative contained

¹ for 1801, p. 279.

² Matth. 17: 19, 21. Luke 10: 17, 21.

³ Matth. 12: 28, 29. *Dissert. de sensu histor.* Not. 63. and Hess über die Lehren und Thaten unseres Herrn, S. 257—264.

⁴ See *Dissert. on the death of Jesus*, p. 539.

in Acts 16: 16—18, it is not necessary, as Michaelis¹ and Eckermann² have contended, to believe that Paul and Luke accommodated themselves to a false opinion. For we are under no necessity of adopting their translation of the phrase *πνευμα ΠΥΘΩΝΟΣ*, spirit of Apollo, as Paul and Luke both regarded Apollo as a mere empty fictitious name.³ But the usage of the language will warrant us in considering *πυθωνος* as equivalent to *εγγαστριμυθου* i. e. spirit of a ventriloquist. This sense of the word *πυθων* is fully established by Wetstein and Schleusner; and both quote the following passage from Plutarch de Defectu Oraculorum L. II, *εγγαστριμυθους ευρουκλεας παλαι, νυνι πυθωνος προςαγορευομενους* i. e. ventriloquists were formerly demoninated Euryclitae, but now they are called diviners or fortunetellers, literally, Pythons. The damsel had actually been sick, and by her disease had become a ventriloquist. For if she had merely been playing a game of deception, which she had been able to perform without any peculiarity of bodily conformation, Paul's commanding that spirit to come out of her (v. 18), could not have deprived her of the power of continuing her practice. Accordingly, Michaelis admits that her disease enabled her to practise this deception.⁴ But the cause of the disease by which the damsel had become a ventriloquist, may have been the same as the cause of other diseases which Christ cured, that is, it may have resulted from the influence of a (*πνευμα*) wicked angel. *Πνευμα πυθωνος*, therefore, signifies an evil spirit who produced ventriloquism, just as in Luke 13: 11, *πνευμα ασθενειας* means an evil spirit which produced disease. Nor can it be objected to this interpretation, that in the first case the geni-

¹ Dogmatik, S. 353 &c. and Notes on the New Test. Pt. II. p. 375.

² Compend. Theolog. christianae, p. 89.

³ 1 Cor. 8: 4. 10: 19, *ουδεν ειδωλον εν κοσμω* an idol is nothing in the world.

⁴ See his Notes on v. 16. 17.

tive *πυθωνος* is a concrete, whilst in the latter case the genitive *ασθενειας* is an abstract word. For the metonymy by which the effect is placed instead of the cause, occurs in concrete words as well as in such as are abstract; and *πνευμα πυθωνος* is a genitive in apposition, and is equivalent to *πνευμα quod est πυθων*.¹ Thus in Luke 11 : 14. Mark 9 : 25, 17, a dumb, speechless spirit (*πνευμα κωφον, αλαλον*) signifies nothing else than a spirit which had made the person who was possessed (*δαιμονιζομενος* Matth. 12 : 22) by him, dumb; and so also “a spirit which was a ventriloquist (*πυθων*),” may just as well signify “a spirit that made a person a ventriloquist.”

Finally, the objection against the actual influence of evil spirits on the bodies of certain individuals, which Eichhorn² would derive from the silence of St. John on the subject, possesses no force. For we have no reason to believe that the cause of his silence was a disbelief of demoniacal influence. On the other hand, that his opinion was directly the reverse, we know with certainty, from the passages of his works which were quoted in §§ 50, 51, 52. The true cause of this silence appears to lie in the general scope of his Gospel; inasmuch as he did not intend to furnish a complete history of the actions of Jesus (as we have proved in the work on the Object of John's Gospel § 1), but presupposed the greater part of his miracles as known to his readers from their acquaintance with the other Gospels, and among the rest also the cures of those possessed with devils; see § 12. IL. 4. St. John's plan was to select only a few particular miracles from the whole number of cures, which he himself states (6: 2) to have been very great. In accordance with his plan, therefore, he has given us only three; viz. the cure of the courtier's son who lay sick, at a distance from him; the cure of the man at

¹ Observv. p. 104.

² Bibliotheca of Biblical Literature, Vol. 4. p. 333. &c.

Bethesda, who had been sick eight and thirty years; and the cure of the man born blind. Certainly, then, it is not remarkable, that among so few examples, there should not have been the cure of a disease which had been produced by an evil spirit.



§ 52.

The pernicious influence of wicked angels can be withstood, and it is our duty to resist it.

Still the utmost exertions of wicked angels, can accomplish no more than to gain them an influence over those(1) whose dispositions had previously accorded with that of Satan (2), that is, over those who had been lovers of sin(3). The more watchful we are in avoiding sin, the more secure shall we be against the evil influence of wicked angels. And the same means which are appointed to enable us to resist the general influence of sin where no Satanic agency exists, will fortify (4) us against the influence of evil spirits, if it should be added to the other temptations to sin. Hence, as Satan can have access to the human heart only through the fault of the individual himself, who exposes himself to his influence and gives him opportunity to plunge him deeper into sin (5), it follows, that we cannot justify ourselves for the commission of those sins, by attempting to cast the blame upon Satan. For neither the devil nor any external temptation can have any influence upon us, excepting by our own fault. To this source indeed all our sins must

ultimately be referred. *They* can never accomplish any thing, excepting when we neglect to resist the inward temptations (James I: 14) by the use of those means which must be resorted to in every temptation, whether or not the influence of wicked angels is added to the other allurements to transgression. It cannot indeed, in individual cases, be determined with certainty whether Satanic influence has been exerted or not (6); and yet its certainty is presupposed by those who seek extenuation of their crimes by attributing them to the agency of evil spirits; a refuge altogether vain, even if that certainty were established. But although we are not able, in individual cases, to assert the certain existence of such influence; we must not forget the general truth that such agency is actually exerted (7); in order that we may have reference in our conduct to these enemies of our real (8) welfare, who rejoice in our misery, and by whose power and subtlety (9) the unwary are often led on to greater lengths in sin (10) than they of themselves (11) would go; that thus we may be the more watchful (12) in avoiding those sins by which Satan and his angels gain access to our hearts, and be the more diligent in the use of those means (13) which shall best fortify us against the seductions of the devil. And how much more salutary would be the practical influence, which the inculcation of this doctrine of Scripture (14) would exert, to stimulate men to virtue and deter them from the paths of vice, than that which would result from an entire rejection of belief in the agency of wicked spirits, whether the doctrine is clearly taught in Scripture, or is a supplement annexed to it by the superstition of men! But this intemperate zeal, which wages war alike against truth and error, has other conse-

quences of the most pernicious nature. It awakens in the minds of common people suspicions against the validity of those arguments which are accordant with Scripture and reason, and which are employed to reclaim them from those erroneous opinions which they often intermingle with the truth, and thus confirms them still more in their superstitions.

ILLUSTRATIONS.

I. 1 John 5: 18, he that is born of God taketh care of himself, and the wicked one toucheth him not.

II. John 8: 44, ye wish to do the lusts of your father the devil.

III. 1 John 3: 8, he that doeth sin is of the devil.

IV. "Truth," "righteousness," "faith," "the word of God," "prayer," are the means specified in the following passages to resist the influence of the devil and his angels, *στηναι προς τας μεθοδειας του διαβολου—αντιστηναι αυτω—σβεσαι τα βελη του πονηρου*, to stand against the wiles of the devil—to withstand him—to quench the darts of the wicked one. Ephes. 6: 14—18. 1 Pet. 5: 8, 9. James 5: 7.¹

V. 1 Cor. 7: 5, that Satan tempt you not through your incontinence.

VI. The reader may consult the sermon on the inexcusability of men if they are not saved (p. 11 &c.), by the author of this work.

VII. A knowledge of the existence of demons and of the schemes which they are prosecuting, enables us to acquire more comprehensive views of the origin and progress of human misery, and casts new light on the influence of the merits of Christ and our obligation to him. "The value of the atonement

¹ Programma de Protevangelio.

of Christ must assume a still higher importance and appear in a more interesting light, when we reflect that his death defeated the grand scheme of Satan to draw us into the wretched state and society of the wicked angels, and that, on the other hand, a right was thereby purchased for our admission into the blessed kingdom of God.”¹

VIII. Eph. 6: 16. 1 Pet. 5: 8, your adversary, the devil, goeth about, like a roaring lion seeking whom he may devour.

IX. The power of evil spirits is designated by the expressions *αρχαι, εξουσιαι, κοσμοκρατορες του σκοτους*, principalities, powers, rulers of darkness; and their subtlety is called “wiles or stratagems of the devil.” Eph. 6: 11, 12.

X. Eph 6: 13, *εν τη ημερα τη πονηρα* in the evil day.

XI. *This doctrine should prompt us to spiritual watchfulness.*—We know that the seductive influence of wicked men and the unhappy concurrence of outward circumstances, as little dependent on us as are the temptations of evil spirits, have usually a great influence on the magnitude of our crimes and the lamentable effects attending them, if we neglect to resist the beginnings of evil, and to arm ourselves against them by the influence of piety. It is therefore the more natural to suppose, that the danger of falling a prey to the influence of evil spirits should be added to the other dangers of sin, in order that it might serve to warn those who abandon themselves to the influence of sin, or who are at least indifferent on the subject, against so perilous a course of conduct.

XII. 1 Pet. 5: 8, *νηψατε, γρηγορησατε* be sober, be watchful.

XIII. Eph. 6: 11, *ενδυσασθαι την πανοπλιαν του θεου* put on the armour of God.

¹ Comment. de Protevangelio, p. 22. Opusc. acad. Vol. II. p. 435.

By the views which have thus far been discussed in this (52) section, the objections are refuted which have been urged against the moral tendency of the doctrine of the influence of evil spirits. Stäudlin,¹ in his History of the Ethical system of Jesus, has thus expressed these objections: "The allurements to sin and the difficulty of a virtuous life are of themselves sufficiently great and powerful. But if, in addition to this, we regard them as the schemes of an invisible enemy to human virtue and human happiness, possessed of the most formidable power, deceitfulness, and cunning; how easily may the mind of man be terrified with apprehensions and filled with despondency, how easily might his noblest moral powers be paralyzed, and his cheerful obedience to the obligations of duty be converted into a timorous effort to escape the wiles of Satan,—into a constant fear and trembling before him? Or would not persons of different temperament and character, cast all the blame of their crimes on Satan? About the circumstance that Satan cannot prevail over him unless he himself previously paves the way for him, he will care but little; for he would, at any rate, never be able to determine how far his own guilt extended, and where that of Satan began."

XIV. *The doctrine of the influence of evil spirits, is most abundantly taught by Christ and his apostles.*—No reason can be assigned why Jesus should have hesitated publicly to reject the doctrine concerning evil spirits, if he believed it false. The Sadducees, we know (Acts 23: 8), thought themselves at liberty to reject it; and Jesus did not hesitate to join them in their opposition to the traditions, and openly to reject them without caring about the offence which he would give, although these traditions were far more holy in the eyes of the Jews than the doctrine of evil spirits, Matth. 15: 12—14. Had his object been

¹ Pt. I. p. 805.

to avoid giving offence, it would not even have been necessary for him to confirm the doctrine; he could have passed it over in entire silence.¹ But he appears intentionally to have sought occasion to mention the devil, without having been urged to it, and without having any occasion for it, in a conversation (John ch. 8), in which, instead of avoiding, he increased the offence occasioned by the mention of the devil. John 8: 48—52. He mentioned him with the utmost confidence, precisely at the time when he professed his claim to implicit credibility (38, 40, 42, 45—47) and when he uttered his most solemn abhorrence of falsehood of every kind (44). But it was not only before the populace that he taught this doctrine, but when alone with his disciples he inculcated the same truth.² Let the reader consult the following passages, in which he is conversing with his disciples alone about Satan and his angels. Matth. 13: 36, 38. 25: 41. 24: 3. Mark 4: 10, 15. Luke 22: 31. Nay, agreeably to John 16: 7, 8, 11, he classed this among the principal doctrines which the Holy Spirit through his instrumentality would publish to the world. “In this passage Jesus is not addressing the illiterate populace, but he is speaking to his own apostles. Nor is he conversing of unimportant opinions which might yet be tolerated for some time, but of the future preaching of these teachers of the world. Nor is he speaking of certain modifications which the discourses of the apostles might assume from their own infirmities, or of the erroneous ideas of some of their hearers, but of the contents of their Gospel, as derived from the Spirit of God (v. 7) who should teach the truth (v. 13), regardless of the circumstance whether it accorded with their former ideas or contradicted them.”³ Thus St. Paul also,

¹ Dissert. de sensu historico, p. 20. Opusc. acad. Vol. I. p. 24—27.

² § 51. ILL. 6.

³ Tüb. gel. Anzeig. 1790. p. 141; and Hess über die Lehren, Thaten und Schicksale unseres Herrn, S. 173 f. 255 f.

who had dared to overturn the magical system of the Ephesians,¹ regarded the doctrine of evil spirits as not at all inconsistent with the dignity of that very christianity which had discarded superstition. And he did not hesitate to interweave this doctrine with his Epistle to the Ephesians themselves,² although he in this same Epistle inveighs against the superstition of the Essenes with which the Ephesians were in danger of being tinctured. Had not Paul believed the doctrine of wicked angels, the Epistle to the Ephesians would surely have been the last place in which he would have spoken so impressively and circumstantially concerning the temptations of wicked angels; as he in this very Epistle, was contending against the Essenes, who had manifested a veneration for good angels and a terror of wicked ones altogether extreme.”³

The circumstance that Peter, in the passage 1 Pet. 5: 8, may probably have had the words of Christ (Luke 22: 31 &c.) in his view, renders it still more probable that by *αντιδικος* [adversary], he meant *διαβολος* or *Σατανας* [the devil or Satan]. Luke 22: 31.⁴

XV. “It is proper to make some remarks on this subject, in order that those passages of Scripture which relate to it, may not be misunderstood. But should any one reject the whole doctrine, the manifest violence which would thus be offered to so many passages of Scripture, would rouse the minds of the hearers and convince them that an attempt was made to wrest from them doctrines evidently taught in the word of God.

¹ Acts 19: 19.

² Eph. 2: 2. 6: 11. See the Programm De consensu &c. where the objections are answered, which are urged against the opinion that this epistle was addressed to Ephesians.

³ Opusc. acad. Vol. II. p. 437. not. *ι.* compare Dissert. I. in Epist. ad Coloss. not. 13.

⁴ Opusc. acad. Vol. I. p. 5.

They would therefore retain even their erroneous additions to the truth, which by a proper use of Scripture they might be induced to reject ; because they saw that an attempt was made to contradict them, where truth was manifestly on their side.”¹

¹ Tübingen gelehrt. Anzeigen, für 1790, S. 143.

BOOK III.

OF CREATED RATIONAL BEINGS.

PART II.

OF MAN.

SECTION 1.

OF THE PRIMITIVE STATE OF MAN, THE FALL AND ITS CONSEQUENCES.

§ 53. *Primitive state of man.*

Experience teaches us that all human bodies are subject to mortality, and that we have no sooner arrived at a sense of duty (1), than we violate (2) its obligations, i. e. we sin (3), in various ways. But the Scriptures inform us that this twofold evil of the human family did not exist originally, but is an incidental evil (4). Those first individuals, whom God intended to be the progenitors of the whole human family (5), viz. (6) that one individual man (7) and the woman who was subsequently (8) produced by the agency of God, were, like every thing else, created good and perfect (9). Agreeably to the object of the Creator, the peculiar superiority of man, consisted in his similarity to God (10). And this superiority, as far as (11) it was to be evinced by the dignity, the power, and

the dominion, of man over other terrestrial creatures (12), resulted from his rational and moral nature (13). But a being possessing a moral nature in perfect maturity, as was immediately the case with our first parents (14), could not possess that degree of moral perfection with which our first parents are said (Gen. 1: 31) to have been endowed, without also being morally good and free from sin. Hence the likeness of our first parents to God, consisted principally in the circumstance (15) that they were pure from sin, and by virtue of their natural faculties (16), were able to avoid sin and fulfil the obligations of duty Gen. 3: 2, 3. Had they preserved this moral purity, they would not have been subjected to the necessity of dying (17), an evil introduced into the world by the guilt (18) of man (19). For God had given them means for the perpetual preservation of their lives, and in the possession of these they would have ever remained, if they had had not sinned against their heavenly Father (20).

ILLUSTRATIONS.

I. Rom. 7: 8, 9, *ελθουσης εντολης η̃ αμαρτια ανεξησεν* when the commandment came, sin revived.

II. Rom. 3: 9—20, 22, 23, *παντες η̃μαρτον και υστηρουνται της δοξης του θεου* all have sinned and come short of the glory of God [are deficient in similarity to God, or have lost his image, or his happiness, or have come short of glory before God, viz. the glory of perfect obedience]. Gen. 8: 21, the thoughts of the heart of man are evil, from his youth.

III. 1 John 3: 4, *η̃ αμαρτια εστιν η̃ ανομια* sin is the transgression of the law.

IV. Rom. 5: 12 &c, *δι' ενός ανθρωπου η̃ αμαρτια εις τον*

κοσμον εισηλθε, και δια της αμαρτιας ο θανατος by one man sin entered the world, and death by sin.

V. Gen. 1:28, God said to them, Be fruitful and multiply and fill the earth. Acts 17:21, εποιησε εξ ενος αιματος παν εθνος ανθρωπων κατοικειν επι παν το προσωπον της γης he hath made of one blood (descended), all nations of men to dwell upon the whole face of the earth.

VI. Gen. 1:27. Matth. 19:4—6, he made them from the beginning, male and female.

VII. Gen. 2:7, comp. v. 18 &c. 3:6 &c. Bruns, in an Investigation of the most ancient sayings concerning the origin of the human family,¹ has attempted to prove from Gen 1:26 &c. 5:1—3, that God originally formed several persons of each sex. Yet he admits that it is impossible to find evidence of more than two individuals, namely, one male and one female, in the 2d and 3d chapters, without doing violence to language. But the passages in the 1st and 5th chapters, are perfectly consistent with those in the 2d and 3d, if they are not wrested from their natural meaning. I admit indeed, that in both cases אדם is an appellative noun [man] and not a proper name [Adam], which is the circumstance to which Bruns appeals;² but it by no means follows, that in either of these passages (1:27. 5:2), the translation must be given thus: "God created them," viz. men, who, agreeably to what preceded, were like him [אדם or אהאדם, comp. ch. 6:1], *men* and *women*; but it may be given thus: "When God created human beings in his own image, he created a man and a woman, and blessed them (namely, the man and the woman) and called them *men* [human beings], when they were created." Thus, in the expression εποιησεν αυτους (Matth. 19:4), αυτους is a pleonasm which, we may re-

¹ Paulus' Neues Repertorium, Th. II. S. 197 ff.

² Sup. cit. 201.

mark, is found in all cases in which the noun to which *αυτος* refers, is not in its proper place. The same pleonasm is found in Matth. 21 : 41, *κακους αυτους*. Other examples taken from profane writers, are given by Kypke (on Acts 19 : 38), Elsner (on Rev. 2 : 7), and Schleusner.¹ Justi, in a work the object of which is to refute the hypothesis of Bruns,² grounds his argument, in part, on the fact, that in Gen. ch. 1 and 5, the very same word (אָדָם) is used to designate the person spoken of, which is used in ch. 2 and 3, and that consequently they must be the same; and partly, on the circumstance that the writer of the book of Genesis, as he mentions nothing about the gender of the other animals whose creation he narrates (ch. 1 : 20—25), would not have specifically mentioned the creation of the *man* and the *woman*, if he had not intended to attract particular attention to the remarkable circumstance, that God determined that the earth should be peopled from a single couple.³ Moreover, we are expressly told in the New Testament, that one man, together with the woman who was dependent on him, was the progenitor of the whole human family,—that man (Rom. 5 : 12—15), who on account of his priority⁴ to Eve in point of existence (1 Tim. 2 : 13), is called the *first man*; and who, on account of his superiority to his helper (1 Cor. 11 : 9), received the general name *man* [אָדָם Gen. 5 : 2] in a peculiar sense [*κατ' ἐξοχην*].⁵ This truth is presupposed in the discussion of the important doctrine of the redemption of the human family (§ 59).

VIII. Gen. 2 : 18 &c. 1 Tim. 2 : 13, Adam was formed

¹ Lexicon art. *αυτος*, No. 12.

² Paulus' Memorabilia, Vol. 5. No. 2.

³ See Eichhorn's Urgeschichte, Th. 2. B. 2. S. 43 ff. See, on the opposite side, Reinhardt's Dogmatischen Vorlesungen, p. 245.

⁴ Gen. 2 : 18, It is not good for man to be *alone*.

⁵ Gen. 2 : 7, אָדָם הָיָה. 5 : 3. Rom. 5 : 14. 1 Cor. 15 : 22, 45. 1 Tim. 2 : 13. In all these passages אָדָם is a proper noun.

first, and afterwards Eve. By creating the woman after the man had been formed, and in the presence of man, God wished to give to Adam an ocular illustration of his own formation, and thus, by this second creation, to give him a vivid idea of his own Creator, as of a powerful and benevolent Being who carefully provided for his necessities and prosperity (Gen. 2: 18, 20). And by selecting that particular method of forming woman (Gen. 2 : 21), God, by whose omnipotence she also was produced,¹ intended to give to his newly created children a lively sense of their reciprocal duties. Gen. 2: 24. Matth. 19: 5, 6. Ephes. 5: 28—33. 1 Tim. 2: 12, 13. 1 Cor. 11: 8, 9 ; comp. v. 7, 3. and Ephes. 5: 22, 23.

Other means also were made use of by God, to furnish his newly formed creatures with materials for the improvement of their understanding and heart. Gen. 2: 15—17, 19, 20.²

NOTE. Doederlein remarks, that the literal explanation of this history of the origin of the woman, is confirmed by Paul in 1 Cor. 11: 8.

Other interpretations of the history of the creation of Adam and Eve, such as, that it is a fable, or allegory, or a philosopheme, or a dream, are collected in Gabler's *Urgeschichte*, Vol. 2, pt. I. See the arguments for the literal and historical interpretation, in Reinhardt's *Dogmatik*, § 69.

IX. Gen. 1: 31, God saw that every thing which he had made was very good [חַיִּיב מְאֹד].

X. Gen. 1: 26, בְּצַלְמֵנוּ בְּדְמוּתֵנוּ-נַעֲשֶׂה אָדָם let us make man—in our image, after our likeness. comp. ch. 5: 1.

XI. The Scriptures designate those as being like unto God, who excel others in dignity. In Cor. 11: 7, the man, as head

¹ Gen. 1: 27. 5: 2. Matth. 19: 4, he made male and female.

² Morus *De religione notitia, cum rebus experientiae obviis, et in facto positis, copulata*, Pars I. Dissert. vol. II. N. 1.

of the woman, is called *εικων θεου* the image of God. In Psalm 82: 6, the regents of the people are called gods [אֱלֹהִים] and sons of God [בְּנֵי אֱלֹהִים]; and in Heb. 1: 6, Christ as the most exalted of kings is termed *πρωτοτοκος* first begotten.

XII. Gen. 1: 26—28. James 3: 9, 7. See, in Reinhardt's *Dogmatik* (p. 262), a refutation of the opinion, that the image of God consisted merely in holding the dominion of the earth.

XIII. Acts. 17, 29, we [men] being like unto God, must not think that the godhead is like unto silver or gold or stone or a lifeless work of human art. § 25.

XIV. Gen. 2: 15—20.

XV. Moral excellence is also expressly stated as a mark of similarity to God. Col. 3: 10, the new man, who is renewed according to the image of him that created him. Compare Eph. 4: 24, the new man created according to God in righteousness and true holiness. 1 Pet. 1: 15, 16. Matth. 5: 48.

XVI. The possibility of sinning, which was evinced in our first parents by their unhappy conduct, by no means implies that they were urged to transgression by a necessity of their nature, and that it was impossible for them to remain faithful. For it is evident from the history of the wicked angels, that they had the power to sin; and yet other beings of the same rank, viz. the good angels, were able to remain faithful.

XVII. The bodies of men might have attained a higher state of perfection, might have become *πνευματικα* spiritual bodies (1 Cor. 15: 45 &c.), might have been transformed [*αλλασσεσθαι*]. Eichhorn, in his *Repert. for Biblical and Oriental literature*, remarks, "The fruit of the tree of life contained some salutary properties, which would have preserved men from death, if they had not poisoned themselves. Still, man could not have lived for ever, so as never to have changed this taber-

nacle ; the structure of his physical conformation is not adapted to it. But that he might have enjoyed a life which should not have been terminated by *death*, but by an ennobling transition into another state of existence, is perfectly credible," vol. 4. p. 200. See Reinhardt's Dog. § 70. No. 3. p. 252.

XVIII. 1 Cor. 15: 21, 22, δι' ἀνθρώπου ὁ θάνατος—ἐν τῷ Ἀδάμ ἀποθνήσκουσι death came by man—in Adam they die.

XIX. Gen. 2: 17. 3: 17, 19. Rom. 5: 12, 14 &c.

XX. Gen. 3: 22, "the man shall not eat of the tree of life, that he may live for ever [חַיִּי לְעוֹלָם]."



§ 54.

The fall of our first parents.

But the privilege of perpetuity of life, was withdrawn from our first parents (1), when Eve, through the instigation of a serpent (2), who ate of the forbidden fruit (3), was at length herself prompted to mistrust God (4) and disregard his prohibition ; and when Adam, through her influence, was induced to commit the same sin.

ILLUSTRATIONS.

I. Gen. 3: 19, 22 &c, אֶל-עָפָר תָּשׁוּב to dust thou shalt return.

II. *Explanation of the history of the Fall.*—In the Comment. de Protevangelio, the following explanation is given of the history of the fall : "The natural serpent ate of the forbidden fruit ; and Eve observed it. The devil accordingly took occasion to connect with this circumstance a conversation with

Eve, in order to induce her to transgress the command of God. Eve believed it was the natural serpent that spake to her, and supposed that the eating of that fruit had conferred on the serpent the power of rational conversation, which she had hitherto not observed in any of the animals around her, not even in the serpent itself which she had known before" (v. 13). According to this view the first verse of ch. 3, would be translated thus : "The natural serpent *became* (as it seemed to Eve) more subtle than any other animal." [מִכַּלּ חַיָּת-הַשָּׂדֶה]. As, agreeably to this explanation, Satan had abused the serpent's eating of the fruit, in order to carry on a concealed conversation with Eve, he was accordingly treated as a serpent when the punishment was announced. The sense of the 14th verse would then be this : "Thou shalt suffer a punishment, such as no irrational animal is capable of suffering ; reproach and terror shall be thy everlasting portion, (upon thy belly shalt thou go and on the dust shalt thou feed)."¹ This interpretation of the history, has been misunderstood by Gabler.² He supposes that it entirely denies the presence of a natural serpent, and that the devil is meant by the serpent in v. 1. But this explanation admits, that in v. 1, a natural serpent is meant, and that Eve thought this serpent spoke to her, whilst it was Satan who, though invisible to her, carried on a concealed conversation with her at the time she saw the serpent. Thus also in another place, Gabler³ unjustly lays it to the charge of this interpretation, that the 14th verse is applied simultaneously to Satan and the natural serpent ; whereas it only requires that the punishment of the devil be regarded as announced to him in figurative language, derived from the nature of the serpent. Nor is cunning altogether denied to the

¹ Opusc. acad. Vol. II. p. 420.

² Eichhorn's Urgeschichte, B. II. Th. 1. S. 271.

³ Sup. cit. p. 177, where more accurate views of this interpretation are given.

serpent,¹ but only the ability to conduct a rational conversation, which is indeed a faculty evidently belonging to no irrational animal.

It is evident that the conversation between Eve and the serpent, could not have consisted merely of thoughts and suspicions in the mind of Eve, as has been contended by some. This is clear from the following reasons. — 1. Eve could not well have been led to believe that the serpent had derived so much wisdom from eating the forbidden fruit, if the serpent had not seemed to her to speak, and had only given some mute inducement to transgress the divine command.—2. It is inconsistent with the simplicity of the narrative, to doubt that such occasion for disbelief was given, and to represent the conversation with the serpent as being merely ideas in the mind of Eve, excited by Satan.²

That it cannot be regarded as an Æsopic fable, nor as a poetic fiction, when the serpent is introduced as speaking with Eve, is evident (says Hess³) as well from the fact that what precedes and succeeds is historical, as from the circumstance that the design of the writer appears to have been to give a sensible representation of a peculiar and highly important event.

The principal explanations of this history which are collected in Eichhorn's *Urgeschichte*, edited by Gabler, are the following :

1. That which regards it as really historical, and receives the whole, or some parts of it, as historically true.
2. That which views it as a historical *mythus* or fable ; i. e. as a fictitious narrative founded on some historical fact.
3. That which makes it a history derived from the hieroglyphic figures.⁴

¹ Opusc. acad. Vol. I. p. 421, 424.

² Eichhorn's Rep. Vol. IV. p. 217.

³ Bibliotheca of sacred history, pt. II. p. 241.

⁴ Rosenmüller's explanation of the fall, in Eichhorn's Repert. Vol. 5. p. 160. Gamborg's *Nysa*, from the Danish, 1790 &c.

4. Others regard it as an allegory, or a philosophical fable, either founded on some fact, or not, the object of which is to represent either the origin of sin through the predominance of sense over reason,¹ or the loss of the golden age,² or the transition of men from instinct to the use of rational liberty,³ or the pernicious effects of a longing after a higher condition, or perhaps several of these ideas at the same time.⁴

III. Gen. 2: 17. 3: 3, 11.

IV. Although Eve appears to have attributed the seductive conversation, to the natural serpent and not to the devil, still she might have resisted the influence of an unknown seducer, as well as if he had been known. And such resistance she did, for a while, actually make (ch. 3, 2, 3). But it was not even by an unknown enemy that Adam was tempted (1 Tim. 2: 14.); but he yielded to the influence of his wife, and ate of the forbidden fruit. Gen. 3: 6, 12, 17.



§ 55.

Other effects of the fall on our first parents and their posterity.

But these were not the only consequences of the disobedience of our first parents. For this single (1) transgression produced a disorder [*αἰαξ-α*] (2), and this gave rise to a sinful disposition of their whole nature, which became itself a fountain

¹ Jerusalem, Teller &c.

² Schelling and Pott, Comment. de antiquo documento Gen. II III.

³ See Kant's Conjectural beginning of the history of man, 1786.

⁴ Thiess' Variarum de cap. III. Geneseos recte explicando sententiarum, Spec. 1, Lubeck, 1789. and Eichhorn Bibliothek, Vol. 3, p. 1034 &c. and Beck's Comment. hist. &c. p. 389 &c.

of other transgressions (3). Moreover, this sinful disposition [*ἡ ἁμαρτία* Rom. 5: 12] was propagated by this one (4) individual, Adam, (to whom also it is peculiarly attributed), over the whole (5) human family; and through the instrumentality of this sinful disposition [*δια τῆς ἁμαρτίας*] death has been entailed on the whole race of man. It was in this way [*οὕτως* or *δια τῆς ἁμαρτίας*] that death, which would not have befallen man in a state of innocence, was extended to the whole human family; because, on account of [*εφ' ᾧ* —] the sinful propensity which is common to all, all are treated as sinful creatures, and subjected to the penalty of the violated law (6). All who are subjected to mortality, have this sinful disposition, on account of which man is treated as a sinful creature, and subjected to death (7). But many persons die before they could have imitated the examples of others, or have acquired the habit of sinning. Consequently, that sinful disposition from which our mortality results (8), must exist prior to such imitation or habit; and hence, although it gradually acquires more strength through the imitation of the wicked examples of others, and is confirmed by habits of transgression, still the disposition itself must be seated more deeply in our nature, and is even brought with us into the world (9). As the constitution of human nature is such that parents beget children in their own likeness (10), it was natural (11), that after those perfect dispositions and faculties with which man was created had been disordered by sin, the descendants of Adam would be born, not with perfect, but with his disordered dispositions and faculties (12). It was accordant with the laws of nature, that man being possessed of a sinful disposition [*σαρξ*], should beget children in like manner inclined to evil. (John

3:6.) Hence(13), the man Jesus, who was to be free from all imperfection (14), was not born (15) in the ordinary way, i. e. was not begotten by a human father (16).

ILLUSTRATIONS.

I. Rom. 5: 16, *το κριμα εξ ενός, sc. παραπτωματος*. Compare v. 15, *τω του ενός παραπτωματι* the punishment of one offence—was unto condemnation. It is evident from this passage that sin and death cannot be derived from an original imperfection of human nature which was entailed by Adam on his posterity; for sin and death are here declared to be the consequence of one sin, namely that of Adam.¹

II. Gen. 3: 7, 11. In the work on the object of the death of Christ (p. 649), the author has defended the hypothesis that the eating of the forbidden fruit, did itself produce this disorder [*αταξιαν*], which consisted, in general, in a proneness to gratify the inordinate, impetuous propensities.²

III. In the work on the object of the death of Christ, (p. 641—645) it is proved that *ἡ ἁμαρτια* [sin] is used, in Rom. 5: 12, by metonymy, to designate the cause of sin, or the source of individual transgressions.

IV. Rom. 5: 12, *δι' ενός ανθρωπου, sc. Αδαμ* by the sin of one man, i. e. Adam, comp. 1 Cor. 15: 21, *δι' ανθρωπου* [sc. *Αδαμ* v. 22] *ὁ θανατος* by man i. e. by Adam, death came.

V. In Rom. 5: 12 we find *εις τον κοσμον* into the world; and instead of this phrase, in v. 18 is used the phrase *εις παντας ανθρωπους* to all men.

VI. Rom. 5: 12, *εφ' ἧς παντες ἡμαρτον* because all have

¹ See the work on the Object of the death of Christ, p. 635.

² De Maree's Vindication of God in the permission of evil, pt. I. p. 281. Heilmann's Compend. Theol. Dogm. § 163, 184. Jacobi's Essays on the wise purposes of God, Pt. IV. p. 17.

sinned. In the dissertation on the Object of the death of Jesus (p. 640), these words are thus explained: "because all are regarded and treated as persons who have sinned." The same idea is expressed by the words *ἡμαρτηκως εσομαι* "I will be regarded and treated as the transgressor," in Gen. 44: 32; and in Job 9: 29, by the word *עשיתי*, and *ασηβης εμι* by the LXX. This explanation of the word *ἡμαρτον* as signifying "were regarded and treated as sinners," viz. by imputation, accords perfectly with the phrase *εις παντας ανθρωπους εις κατακριμα* upon all men unto condemnation (v. 18), by which the same idea is meant to be expressed, and with the words *αμαρτωλοι κατεσταθησαν οι πολλοι* many were constituted sinners, i. e. by imputation (v. 19).¹ For *κατεσταθησαν* is equivalent to *εγενοντο—γινεσθαι*—*esse, fieri—existimari*, to be regarded or considered.²

VII. Rom. 5: 12, *δια της αμαρτιας ο θανατος—ουτως ο θανατος—δηλθεν, εφ' ο παντες ημαρτον* death by sin—thus death (came upon all)—because all sinned, i. e. were regarded as sinners. "Death is the consequence of depravity: This depravity is therefore as extensive among men as death is." (p. 640.)

VIII. *Little children also are depraved.*—"Since Paul describes death as purely the consequence of depravity, and of nothing else; it follows that, as little children die, they must also be depraved; although this depravity is observable only when they become acquainted with laws, and with objects for which they have a natural desire. Hence, it is evident that the depravity of men is not the result of bad example or of education, nor of the premature growth of our sensual propensities before the maturity of reason." (p. 645.)

¹ Sup. cit. p. 636 &c. Note **

² Observv. p. 14.

IX. *Innate depravity*.—Psalm 51: 7, with a sinful nature [יָרִיב] I was born, yea, even in my mother's womb I was possessed of it.¹ In the work *On the death of Christ* (p. 645), this interpretation is vindicated against another which makes David merely mean, that he was an old, hardened sinner. And in the *Dissertations on the historical books of the New Test.* we have remarked, in commenting on John 9: 34, that the words *εν ἀμαρτιας σου εγεννηθης ὄλης*, may well be taken in their proper sense: “you were born in a sinful state (as this bodily deformity, your blindness, proves).”

Kant has asserted,² that among all the representations of the propagation of moral evil, that is the most objectionable, by which it is regarded as being inherited from our first parents: for says he, in reference to moral evil, we can say, “*quae non fecimus ipsi, vix ea nostra puto,*” i. e. what we have not done ourselves, can scarcely be regarded as our own. In reply to this, we remark,³ Just as a particular natural or innate disposition or temperament, renders it more difficult for some men to fulfil the law, than others; so also it is by no means impossible that an undue propensity for the objects of sense (§ 56) may have been inherited from Adam by all his posterity, which renders it, if not impossible, yet very difficult for them to fulfil the law. This innate disposition, which is involuntary in us, and which renders it difficult for us to obey the law, is not (as Kant's objection presupposes) imputed to us as sin; but the guilt with which we are charged lies in this, that we do not surmount the difficulties which arise from it (§ 56).

[¹ The version of this text given in the translation of Augusti and De Wette, harmonizes perfectly with the old and orthodox doctrine:

“Sieh! in Schuld bin ich geboren,

“Und in Sünd' empfing mich meine Mutter.” S.]

² Vom radicalen Bösen in der menschlichen natur, S. 37.

³ Kantii Phil. Annot. p. 8.

X. 1 Cor. 15: 48, as the earthly, such are the earthly. Gen. 5: 3, Adam begat children in his own likeness [בְּצַמְדוֹתָיו בְּצַמְדוֹתָיו].

XI. The propagation of this depravity is the natural result of a law of our nature, which is in itself salutary (Gen. 1: 28). And the unhappy effects of this law, on the descendents of Adam, can no more be charged on the Author of nature, than that misery can, which, in the course of the operation of these laws, is entailed on the innocent children of such parents as have by their wicked life contracted a hereditary disease.¹

XII. In no other way than by the natural inheritance of the sinful propensities of parents by the children, could the necessity of dying have been extended to all men on account of the individual act of transgression by Adam (Rom. 5: 15—17). For it was from this one sin, that the sinful disposition of Adam proceeded; and through him this disposition, which involves the necessity of death, was propagated over the whole human family. This is the only interpretation which accords with the declaration of Paul (Rom. 5: 12—19), that *ἁμαρτία* [depravity], and through *ἁμαρτία*, death, were entailed on the whole human family.² Moreover, the doctrine of the propagation of depravity by natural generation from Adam, is closely connected with the important doctrine of the gracious provision of God for the redemption of the human family, and in various points of view, tends to throw much light upon this subject.³

Jost is disposed almost totally to reject the connexion between the propositions *δι' ἑνός ἀνθρώπου ἡ ἁμαρτία, καὶ δια τῆς ἁμαρτίας ὁ θάνατος*, i. e. the connexion between the mortality of mankind and the first sin of Adam, through the instrumental-

¹ Uber den Zweck des Todes Jesu, S. 656.

² Sup. cit. 651.

³ See §§ 55, 59, 65, 73, 116. Compare the Dissertation on the practical importance of the doctrine concerning the gracious influences of the Holy Spirit, † §. b.

ity of universal *ἀμαρτία*, “sin or depravity,” which Paul maintains. He supposes that the object of the apostle in this passage was, to meet the objection which might possibly be urged, that if mankind had actually been reconciled to God through Christ, they would necessarily be delivered from death, it being a punishment of sin; and to prove that death cannot properly be regarded as a punishment, at least not in every instance; and that men might certainly be mortal without being deserving of punishment. The prominent idea which he supposes to be contained in the 12th and subsequent verses, he expresses thus: “Adam sinned—the punishment of his sin was death, and this became, in some sense, a general punishment which was inflicted on all men, and which could not well be dispensed with, because God had found it necessary to connect it with Adam’s sin.”

XIII. See the work on the Object of the death of Christ, p. 653 &c. Note *t.* and De Maree sup. cit. p. 324—329.

XIV. 2 Cor. 5: 21, he that knew not sin. 1 John 3: 5, there is no sin in him. 1 Pet. 3: 18, Christ suffered the just for the unjust. Here Christ, as the only just person, is distinguished from those for whom he suffered, i. e. from all mankind (§ 66), they being in comparison with him declared not as just, but unjust. 1 Pet. 1: 19, *αμνου αμωμου και ασπιλου Χριστου* Christ, the lamb, without blemish and without spot. Heb. 7: 26, *ὁσιος, ακακος, αμιαντος, κεχωρισμενος απο των ἀμαρτωλων* holy, innocent, undefiled, and separated from sinners.

XV. Luke 1: 34 &c. compare Matth. 1: 16—20, 25. See § 75.

XVI. In the Dissertation on the Object of the death of Christ, it is maintained that the universality of depravity results from the circumstance that all are descended ultimately from one (father) by whom they are begotten [Adam]; and that

therefore this depravity is always traced to Adam, and not to Eve.



§ 56.

More particular view of this innate depravity.

This natural depravity (1) consists in inordinate and violent propensities to the objects and pleasures of sense;¹ propensities which “war” against reason and conscience (2), against that which accords with the law of God and with propriety, Rom. 7: 16, 22, 25. It therefore consists in a preponderance of the propensities of our nature for the objects and pleasures of sense, which may indeed, for a while, remain unobserved; but will immediately manifest itself (3), so soon as our reason and ability to discriminate between right and wrong, begin to be unfolded. This preponderance is evinced by so great an aversion (4) to the law of God (5), that we are enticed by the law itself to resist its injunctions, and are, as it were, challenged to direct our attention and exert our agency in reference to objects, of which we should not have thought, had it not been for the intervention of the law (6); in short, it discovers itself by a decided (7) inclination (8) to that which is sinful and forbidden (9). We must indeed first voluntarily submit (10) ourselves to the dominion of these inordinate propen-

[1 There is no word in the English language which corresponds exactly to *sinnlich*, and *Sinnlichkeit* in the German. *Sensual* has too much of the idea of *carnal*, and *sensation* too little. “*Sense*,” as distinguished from *reason*, in the phrase “pleasures of sense,” comes nearest to it; but the German word more distinctly includes the idea that they are of an inferior, sinful nature. S.]

sities, before this unlawful and defective(11) inclination of our nature can be charged to our account; we must first cherish these lawless propensities(12), or evince(13) our voluntary obedience to them by our actions(14). But so great is the influence which this preponderance of the propensities for the objects and pleasures of sense has upon man(15), that it sometimes prevents him from approving and embracing the truth(16), and sometimes, in defiance of his better knowledge, hurries him into sin(17). And even those who, by the grace of God, have been delivered from the dominion of this innate depravity(18), are still subject to this defective inclination of our nature(19); they must carry on a constant warfare(20) lest they relapse under the dominion of this natural depravity. This conflict retards and renders difficult their progress in sanctification(21); and as the result is often so disastrous, frequently affixes many a stain to the piety of the best of men(22).

ILLUSTRATIONS.

I. *Depravity; ἡ ἁμαρτία*.—Rom. 5:12. 7: 8 &c. 6: 12. Man, as far as he is affected with this innate depravity, or as far as it is a fountain of sin in him [*οικει εν αυτω ἡ ἁμαρτία* Rom. 7: 17], is called *σαρξ* flesh. Thus in ch. 7: 25, Paul says, *τη σαρκι δουλευω νομω ἁμαρτίας* “I follow the inclination of my (innate) depravity [*σαρκι*], in as far as I am affected by it.” And in v. 18, *ουκ οικει εν εμοι, τουτεστιν εν τη σαρκι μου, αγαθον* in me, as far as I am *σαρξ* [flesh or depraved], dwelleth nothing good.—Thus also in Matth. 26: 41, Christ calls man *σαρξ, ασθενης*, in as far as he is flesh, i. e. weak to that which is good (Rom. 5: 6, *ασθενης*. v. 8, *ἁμαρτωλος*)—weak in spirit *πνευμα*—weak in the inner man *εν τω εσω ανθρωπον* or *vous* (v. 7, 22, 23, 25); and on the contrary, inclined to evil, easily

led astray *εις πειρασμον ειζερχεται* (James 1: 4). But this sinful propensity itself, which is the source of sin (Gal. 5: 19), i. e. the *ἀμαρτια*, is called *σαρξ*¹ *flesh*; and hence those who obey these lusts are termed *fleshly*, *σαρκικοι* (Rom. 7: 14), or, which amounts to the same idea, *οἱ κατα σαρκι οντες*—*οἱ εν σαρκι οντες* they that are according to the flesh (Rom. 8: 5). As our innate depravity is primarily seated in the body, it is, though the mind is decidedly affected by it, called *flesh* or *body*, [*σαρξ* or *σωμα*]; for these two words are interchanged with one another. Rom 8: 13. comp. Gal. 5: 19, 24.

II. Rom. 7: 15, 17, 19—21, 23, the law in my members wars against the law (or dictates) of my reason.

III. Rom. 7: 8, 9, when the law came, my depravity revived. See § 55. Ill. 8.

IV. Rom. 8: 7. 7: 13.

V. Rom. 7: 10, 12 &c, the commandment unto life is good.

VI. Rom. 7: 5, 8, without the law sin is dead.

VII. Rom. 7: 18, 23. 8: 7. Gal. 5: 17.

VIII. Gal. 5: 16 &c, *επιθυμια σαρκος* the lust of the flesh. v. 24, *ἡ σαρξ συν—ταις επιθυμιας*, the flesh with the lusts. Rom. 7: 5, *τα παθηματα των ἀμαρτιων* the motions or desires of sin. 6: 12. Ephes. 2: 3. 4: 22, *ὁ παλαιος ανθρωπος ὁ φθειρομενος κατα τας επιθυμιας της ἀπατης*, the old man that is corrupted by deceitful lusts. James 11: 14.

IX. Many things have the appearance of being good, and yet, in truth, are inconsistent with the law of God. Such specious works of philanthropy and holiness are rejected by our Saviour, Matth. 5: 1, 5; and by Paul, in 1 Cor. 13: 3, and though

¹ Gal. 5: 16, 17, 13. Rom. 8: 67.

I bestow away all my goods, and though I give my body to be burned, and have not love, it profiteth me nothing.

X. Rom. 6: 12, *ὑπακουειν τη ἁμαρτια* to obey (the solicitations of) sin. Gen. 4: 7, “Sin is lying in wait for you, and desires that you should obey her will; but rule thou over her.”¹ James 1: 15, *ἡ επιθυμια συλλαβουσα τικει ἁμαρτιαν* when lust hath conceived, it bringeth forth sin.

XI. The desires or motions of sin [*primi motus*, as they were called by the scholastic divines] which proceed from an evil and defective source (Rom. 7: 18, 13), are themselves sinful—*παθηματα των ἁμαρτιων*.

That tendency of our nature by which the performance of our duty is rendered so difficult, is defective or wrong, and must be regarded as such, although it is inherited by the descendants of Adam and is not the consequence of their own acts. For they were not thus created by the Author of our nature, but this depraved tendency is the consequence of the voluntary guilt of our first parents, in whom, previously to their fall, there was no such preponderant propensity for the objects and pleasures of sense.²

XII. *Sins in thought are criminal*.—Although our sinful desires may remain enclosed in the breast, they are still charged to man’s account and render him deserving of punishment (*επιθυμια* produces death *θανατος* Rom. 7: 7, 8, 10). There are also other passages of the sacred volume in which internal feelings are declared sinful and deserving of punishment. Rom. 1: 28—32. Col. 3: 5, 6. Gal. 5: 19—21. Matth. 5: 22.

XIII. Gal. 5: 17, 16, *ποιειν—τελειν επιθυμιαν σαρκος* to do—fulfil the lust of the flesh.

XIV. Rom. 6: 13, 19, do not yield your members to

¹ Comm. on the Hebrews, p. 145.

² Annot. ad Kantii philos. p. 10.

sin as instruments of unrighteousness—to uncleanness and to iniquity. Ephes. 2: 3.

XV. Rom 7: 14, 23, *εγω ειμι πεπραμενος υπο την αμαρτιαν—ὁ νομος εν τοις μελεσι μου αιχμαλωτιζει με τω νομῳ της αμαρτίας* I am sold under sin—the law in my members brings me into captivity to the law of sin.

XVI. 1 Cor. 2: 14, *ψυχικος ανθρωπος ου δεχεται τα του πνευματος του θεου* “man in his natural state does not believe in the gospel.” See the explanation of this passage in the Dissertation on the influences of grace, § 3.

XVII. Rom. 7: 15, for I know not what I do—for that which I would, I do not, but that which I hate, I do.

XVIII. Rom 6: 14. 8: 2: Gal. 5: 16.

XIX. Gal. 5: 17. Rom. 6: 12, the flesh lusteth against the spirit.

XX. Rom. 8: 13, mortify the deeds of the body, by the spirit. 6: 12 &c.

XXI. Phil. 3: 12, 13, *ουχ ὅτι ηδη τετελειωμαι* I am not already perfect.

XXII. Gal. 6: 1—5, *ει δοκει τις (των πνευματικων) ειναι τι, μηδεν ὦν, εαυτον φροναπατα* if any one (of the spiritual) thinketh he is something, and is nothing, he deceiveth himself. 1 John 1: 7 &c. 2: 1, 12. See on these passages, the work on the Object of the Gospel and Epistles of John, where the passages 1 John 3: 6, 8 &c. 5: 18, which appear to contradict the others, are explained. Prov. 20: 9, who can say, I am clean from sin? Ecces. 7: 20, thus is there not a just man on earth that doeth (exclusively) good and sinneth not.

In 1 John 1: 7 &c. 2: 1, the expressions *αμαρτανειν* and *αμαρτια* (*to sin*, and *sin*) refer to individual acts of transgression; but in 1 John 3: 6, 9. 5: 18. 3: 8, *αμαρτιαν ποιειν*, *αμαρ-*

ταπειν (to do acts of sin, to sin) signify a disorderly *habit* of life. The latter passages probably refer to the Gnostic morality of the Cerinthians, who believed that the soul would not have to account for the acts of licentiousness and prostitution committed by the body.¹

Loeffler, in his *Dissertations on the Doctrines of the church concerning the atonement*, explains *ἀμαρτανειν* in 1 John 2 : 1, 2, as meaning a continuance in the unchristian state of sin ; and therefore assumes that this Epistle was addressed to Jews who had not yet embraced Christianity.² In opposition to this explanation see the *Götting. Bibliothek, &c* ;³ the *New Theol. Journal*;⁴ and *Flatt's Dissertations on the doctrine of the reconciliation of man to God*.⁵ See also what is said in this last work on the explanation of Schmid, *On the Christian religion as a science* (p. 209), who makes *ἀμαρτανειν* in 1 John 1 : 1, 2, signify the sinful state of the Christians after they had embraced Christianity.



§ 57.

Effect of natural depravity on our state in the future world.

The fact that all mankind are indiscriminately subject to mortality as well as Adam was (§ 54), proves, that though mankind are not themselves to

[1 According to this view of the subject, which is ably supported in Storr's work, these disputed passages are divested of all difficulty, and may be translated thus: Whosoever abideth in him, liveth not in sin ; whosoever liveth in sin, hath not seen him neither known him (1 John 3 : 6). Whosoever is born of God doth not live in sin ; for his seed (see 1 Pet. 1 : 23) remaineth in him ; and he cannot live in sin because he is born of God (1 John 3 : 9). We know that whosoever is born of God, liveth not in sin &c. ch. 5 : 18. S.]

² Zillechan 1796.

³ Vol. 1, p. 852 &c.

⁴ Vol. 7, p. 67—73.

⁵ Part II. p. 215.

be blamed for being born with a depraved nature, they are nevertheless regarded as creatures possessed of a sinful nature (and such in truth they are), and are subjected to a participation in the punishment which was inflicted on Adam (1). For, the reason why all men must die, is, because all are treated as sinful creatures (*ἡμαρτιον* Rom. 5 : 12. § 55. Ill. 6). Now it is evident, even from the diversity between the body and soul of man, that the death of the body does not necessarily involve the death of the soul (Matth. 10 : 28). On the contrary, the constitution of our moral nature excites in us the expectation (Rom. 2: 15 &c. § 17, 18, 24), that our soul will survive the dissolution of the body. Moreover it is inconsistent with the holiness and justice of God (2), to suppose that it should be impossible for those who had been labouring in this world to improve in moral excellence, and who had really made some small advances in holiness, to make still farther progress in the work of sanctification ; that those who laboured daily to subdue their inclination to sin, should eventually be blotted out of existence ; and that all human happiness should be confined within the limits of the present life, in which the prosperity of the virtuous is often surpassed by that of the wicked. But this necessary belief in the future existence of the human soul, gives rise to the apprehension, that just as the body is subjected to mortality on account of innate depravity (3), so also the soul, which survives the dissolution of the body, may also be treated as the soul of a sinful creature. Nay, it is undoubtedly true, that those who abuse the gracious influence of God, which was given to aid them in the pursuit of holiness, and perseveringly obey the unlawful propensities of their depraved nature, will, on account of their depravity (4), be exposed to the penalty of

the divine law (5). But even those who have actually repented and reformed, and who may justly entertain pleasing anticipations of the salutary effects of their reformation, can still not expect a future happiness of their spirit, unmingled with pain, as well on account of their sinful conduct previously to their change, as of the indolence in their conflict with the sinful propensities of their nature of which they have since then been guilty, unless a pardon of their sins is provided for them (6). And even the souls of those who, on account of their innate depravity (§ 55), die in their infancy, although they are themselves innocent, still participate in some degree in the punishment inflicted on Adam, inasmuch as they are justly regarded unworthy to be fellow-members of the society of angels and the just made perfect in the kingdom of heaven, and partakers of the blessedness (7) which they enjoy.

ILLUSTRATIONS.

I. *Meaning of the word punishment as applied to this subject.*—Rom. 5 : 18, *εἰς κατακρίμα* to condemnation. The meaning of the word *punishment*, when applied to the sin of Adam as imputed to his posterity, is thus defined in the work on the Object of the death of Christ (p. 585, 657) : “Punishment does not in this instance signify sufferings which we have ourselves deserved, but sufferings which are entailed upon us in consequence of a judicial sentence on account of sin.” “It is the consequence of punishment, and it is also itself punishment in this respect, that the judge foresaw this consequence and nevertheless decreed the punishment.”¹

II. Matth. 5 : 6, blessed are they which do hunger and thirst after righteousness, for they shall be filled. Rom. 2: 6—10.

¹ Reinhardt's Dogmatik, S. 653.

2 Thess. 1: 4 &c. The first of these passages contains an important evidence for the immortality of the soul; for Christ intimates, that the most noble exertions after moral purity would be unhappy exertions indeed, if their object could not be attained, yea if the possibility of attaining it might not be supposed to be secured by God, who implanted in our breasts this holy desire. In the work *De vita beata*,¹ we have made the following remarks: “The constitution of our moral nature points us to a future existence of the soul; nor can we believe that God, who is the Instructor, the Father of our spirits, would suffer all the pleasing fruits of his paternal instruction to be buried at once in annihilation—and nothing but a belief in a moral government of the world and in the declarations of Holy Writ, can secure us against doubts, in a matter which we can never learn from the testimony of our senses.” The evidence derived from Matth. 5: 6, resembles the *postulate* which Kant adopted relative to the immortality of the soul: “Reason requires that we regard the perfect conformity of the will to the moral law, i. e. holiness, as possible; but this can possibly be attained only by a process of improvement which extends into infinity, and this is possible only on the assumption of an existence which is likewise infinite, i. e. only on the assumption of an immortality.”

III. Rom. 5: 12. 8: 10, *το σωμα νεκρον δι' ἁμαρτιαν* the body is dead on account of sin.

IV,(V). *Natural depravity a cause of our punishment.*—Eph. 2: 3, *φυσει τεκνα οργης* by nature children of wrath. Le Clerc has proved,² that *φυσις* [nature] signifies natural faculties and dispositions. The apostle, in the passage before us, is not speaking exclusively of the Jews, but, as Koppe³ has justly remarked, he embraces in the two expressions *ἡμεῖς—και οἱ λοι-*

¹ Dissert. de Vita beata, p. 3 sq. Opusc. acad. Vol. II. p. 75. ff.

² Ars. crit. sect. I. c. 7. § 7. Vol. I. p. 210.

³ Excurs. II. in Epist. ad. Ephes. p. 394, ed. I.

ποι we—and others, or the rest, the Jews and all other nations. He must, therefore, here refer to a natural state which is common alike to all men. Nature [*φύσις*] is here equivalent to flesh [*σαρξ*]¹ in the beginning of the verse (§ 56. Ill. 1); the apostle is therefore speaking of a depraved natural condition, in which the Jews, on account of their wicked lusts, had sinned, as well as the other nations, inasmuch as they had gratified the sinful lusts of their hearts,² and had abandoned themselves to the depraved propensities of their nature so that their hearts had become fleshly [*σαρκικός* Rom. 7: 14], and they fulfilled the will of the flesh [*θελήματα*]³ in their life and conduct. Now the Ephesians had indeed rendered themselves culpable and obnoxious to punishment (“children of wrath”), by voluntarily yielding to these sinful propensities [*ταῖς ἐπιθυμίαις τῆς σαρκός*] and planning their purposes and actions in obedience to them [*ἐποιοῦν τὰ θελήματα τῆς σαρκός καὶ τῶν διανοιῶν*]. But the fact, that their voluntary obedience to the dictates of their sinful nature, and their living in accordance with them, exposed them to the punishment of the divine law, shows that they became subjects of the divine wrath through their depraved nature and the lusts of it.⁴ Now, although we must first consent to the sinful dis-

¹ ἐν ἐπιθυμίαις τῆς σαρκός—ἐν i. e. *secundum*, comp. 4: 17. Heb. 10: 10, and other passages, thus the Heb. כ Gen. 1: 26. אֱנוֹשִׁי, see Schleusner's Lex. art. ἐν Nō 26.

² ἐν παραπτώμασιν ἀνεστραφῆσαν—ἐν οἷς v. 3, refers to παραπτώμασι v. 1; just as ἐν αἷς v. 2, does to ἀμαρτίαις v. 1. See Comment. on Heb. 9: 10, Note c.

³ τὰ θελήματα τῆς σαρκός καὶ τῶν διανοιῶν i. e. τῶν σαρκικῶν διανοιῶν.—This is a hendiadys of which various other examples are given in the Dissert. de sensu vocis πληρωμα, no. 60. In the LXX, διανοίαι answers to לָבַב (לֵב) Num. 15: 39. Διανοίαι καὶ σαρξ, therefore, here means “animos, qui tales sunt, quales natura esse solent.”

⁴ This may serve as a refutation of Koppe's remark on Ephes. 2: 3 (Nov. Test. Vol. I. p. 392), that φύσις does not mean innate depravity, because an abandoned life and conduct are spoken of in the context, i. e. voluntary acts of transgression, which are alone deserving of punishment.

positions of our nature, before we can be culpable, although the guilt with which the punishment [death] is connected, is only a consequence of our own consent (James 1: 15,); still we may with propriety say that the sinful propensity, which invites us to voluntary obedience, and which, though through our own fault, actually succeeds in every case in which we do not avail ourselves of the divine assistance to resist it, is the source of the evil which results from obedience to its dictates. It may, therefore, be said of the natural depravity of our nature, not that it is the exclusive cause, but, in general, that it is the cause of sin, and of the punishment consequent on sin; or to use the language of the apostle Paul, (Rom. 8: 2), that it is *νομος της αμαρτιας και του θανατου*, i. e. the law of sin and death, or, a law which is the cause of sin and of the punishment which follows it.¹

VI. In the work on the Object of the death of Christ, (p. 578, 586,) we have unfolded and dwelt upon, the idea, “that, according to the strict principles of the divine justice, even those who have repented and reformed, could not expect a state of happiness in the future world, but a condition approximating nearly to this life, being mingled with pleasure and pain.”

VII. See the Dissertation on the death of Christ (p. 584, 504, 688), where is this remark: “The fact that little children, even in their most tender infancy, have a depravity in them which renders them unfit for the society of uncorrupted, holy spirits in heaven, is a consequence of that act by which Adam ruined not only his own sinful nature but also that of his descendants.”²

¹ On the Object of the death of Jesus, p. 644.

² Upon the important subject of the natural depravity of man, its imputation, and consequences, the intelligent reader will be pleased to see the language of other high ecclesiastical authorities. In the venerable Augustan Confession, the mother symbol of Protestantism (Art. II. de pec-

§ 58.

The nature of future punishment.

The magnitude of that misery, which those who abandon themselves to the propensities of their sinful nature, entail upon themselves, is evident from the description of the lot which awaits the wicked in the future world. We are told that severe punishments await them (1); punishments which con-

cati origine), we read, "Idem docent, quod post lapsum Adæ omnes homines secundum naturam propagati nascantur cum peccato, hoc est, sine metu Dei, sine fiducia erga Deum, et cum concupiscentia, quodque hic morbus, seu vitium originis vere sit peccatum, damnans et afferens nunc quoque æternam mortem his qui non renascantur per Baptismum et Spiritum Sanctum." i. e. We teach that after the fall of Adam, all men who are naturally born, are born in sin, that is, born with evil desires, and without the fear of God, and without faith in him &c. See also Dr Lochman's History &c. of Lutheran church, printed at Harrisburg, 1818.

Dr Mosheim (Elementa Theol. Dog. Vol. I. p. 540) says "Haec corruptio naturæ nostræ, tametsi involuntaria sit, et a parentibus nostris in nos derivata, nobis tamen in foro divino, tanquam peccatum imputatur. Quare si nullum aliud accederet peccatum, propter hanc ipsam corruptionem nos poenis divinis obnoxii essemus, i. e. this depravity of our nature, although it is involuntary in us, and derived from our first parents, is nevertheless imputed to us as sin in the chancery of heaven. Wherefore, if no other sin were added, we should be exposed to divine punishments on account of this depravity itself."

The sentiments of the divines of New England may be seen in the following extract from Dr Woods's Letters to Unitarians &c. (p. 44, 45). "On this particular point our opinion have often been misrepresented. We are said to hold that God dooms a whole race of innocent creatures to destruction, or considers them all as deserving destruction, for the sin of one man. Now, when I examine the respectable writings of the earlier Calvinists generally, on the subject of original sin, I find nothing that resembles such a statement as this. It is true, exceptionable language has in some instances been used; and opinions which I should think erroneous, have sometimes been entertained on this subject. But the Orthodox in New England, at the present day, are not chargeable with the same fault. *The imputation of Adam's sin to his posterity*, in any sense which those words naturally and properly convey, is a doctrine which we do not believe. If any shall say, that "for God to give Adam a posterity like himself, and to impute his sin to them, is one and the same thing, I should not object to such an imputation—But the word *imputation* has, in my view, been improperly used in relation to this subject, and has occasioned unnecessary perplexity." S.]

sist partly in the consequences that naturally and necessarily follow (2) a life of servitude to sin, and partly in such external evils as the God and Judge of the human family shall see fit, voluntarily (3) and by his omnipotence, to inflict (4). The latter (positive) punishments include the separation from all holy beings and a union with wicked spirits (5), being situated in a mournful and unhappy place (6), a constitution of our body adapted to suffer pain (7), the body being either raised (8) from the dead, or (in the case of those then yet living) transformed by the divine omnipotence (§ 61, 65. III. 7) (9). The final punishment of the wicked will, indeed, not begin until the awful (10) day of judgment; but their punishment, in general, begins immediately at their departure from this life (11), and will never terminate through all eternity (12).

ILLUSTRATIONS.

I. *The punishment of the wicked.*—Luke 16: 23, ὁ πλουσιος ὑπαρχων εν βασανοις the rich man being in torments. Matth. 25 : 46, ἀπελευσονται εις κολασιν αιωνιον they shall depart into everlasting punishment. 2 Cor. 5: 10. 2 Thess. 1: 6, 8. Rom. 2: 5, 6, 8, 9, τοις πειθομενοις τη αδικια θυμος και οργη· θλιψις και στενοχωρια επι πασαν ψυχην ανθρωπου του κατεργαζομενου το κακον to them that obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil. Heb. 10: 27, πυρος ζηλος, εσθιειν μελλοντος τους ὑπεναντιους a fiery zeal that shall devour the adversaries. Comp. v. 29, 31. 6: 2. The expressions “zeal” “and wrath of God,” ζηλος, ζυμος οργη, signify nothing else but the just punishments of God, which he inflicts upon the wicked (§ 24). Thus, in Rom. 2: 5, “wrath” is used in connexion with “righteous judgment of God,” οργη—δικαιοκρισια θεου; and in Heb. 10: 29, the expression “fiery zeal” is ex-

plained by the word "punishment," *τιμωρίας*, and by the phrase "hands of the living God," *χειρες του θεου ζωντος*, "the punitive omnipotence of God."¹ As death is the prominent and most evident punishment which befalls depraved man in this world, this word is used to designate the whole punishment to which he is subjected in the present world, as well as that which awaits the impenitent in the world to come. Thus it is called *death*, and by other names equivalent to it. Matth 10: 28, *απωλεια* destruction, "to be destroyed in hell." John 3: 15, 17, that he (the believer) should not be destroyed, but have eternal life. Phil. 3: 19, whose end is destruction. 2 Thess. 1: 9, *ολεθρος*, ruin, "everlasting ruin." 1 Thess. 5: 3, "sudden ruin cometh upon them." 1 Tim. 6: 9. Gal. 6: 8, *φθορα*, from the flesh shall reap corruption. John 8: 51, *θανατος*, death, "shall never see death." John 11: 26, shall never die. 6: 50. That part of the future punishment which the wicked shall suffer after the resurrection and transformation of their bodies and the awful judgment of the world, is designated by the peculiar name of "the second death," *δευτερος θανατος*. Thus the expression is used in Rev. 20: 14, (where, accordingly, are also mentioned the judgment of the world (v. 12, 13) and the general resurrection), and in 21: 8. 20: 6. 2: 11. The origin of this last name seems to be derived from this circumstance: at the time of the general resurrection and final judgment, a new life will indeed begin, which is opposed to death in as far as that consists in a separation of soul and body. But this new existence will not, in the case of the wicked, deserve the name of life, for the reunion of soul and body in them is a new death, a death of soul and body, *και ψυχης και σωματος απωλεια*. Matth. 10: 28.

II. See Eckermann's Comp. Theolog. Christianae Theoreticae, p. 184; and Steinbart's System of the pure doctrine

¹ See note *y*, on this passage, in the Comment. on Hebrews.

concerning the utmost possible happiness, as taught by christianity, § 81, No. 5. p. 201 &c.

III. *The punishments termed POSITIVE, are not therefore merely arbitrary.*—It has been proved that the existence of positive punishments, in contradistinction to those which are the natural and necessary consequence of vice, must be admitted.¹ But it does not follow that positive punishments are merely arbitrary. For, not to mention the beneficial influence which the example of the punishment of the wicked may exert on the more obedient subjects of God;² some of the positive punishments, such as the separation of the good from the wicked, are even necessary in order that the blessedness of the righteous may be perfect. Nay, the misery of the wicked would be still greater, if they were totally abandoned to the inordinate passions of each other, if they were entirely given up to the natural effects of these passions, and were not in some degree restrained by the melancholy situation in which they are placed, and by the other punishments which they endure.³

IV. Matth. 10: 28, *τον δυναμενον ψυχην και σωμα απολειπει εν γεεννη* who is able to destroy both soul and body in hell. 2 Thess. 1: 9, *δικην τισουσιν—απο της δοξης της ισχυος αυτου* (sc. *κυριου*) they shall suffer punishment—far from the glory of his power. See also Heb. 10: 31. Ill. I.

V. *The wicked will dwell together, separated from the righteous.*—Luke 16: 26, *χασμα μεγα εστηρικται μεταξυ ημων και υμων* there is a great gulf fixed between us and you; so

¹ Flatt's Mag. Vol. II. No. 6. "Examination of a new Theory of rewards and punishments," in refutation of Abicht and Eckermann, who assert "that external evils can never be regarded as the punishment of guilt." See also Süskind's remarks on the German translation of the Observations on Kant's Philosophy of religion, Note 62. p. 178.

² See the work on the Object of the death of Christ, p. 607.

³ See Jacobi's Reflections on the wise purposes of God, Pt. I. p. 192; and the Easy and satisfactory proof of the existence of God and truth of Religion, p. 252.

that they that would pass from here to you, cannot; neither can they from thence, pass to us. Luke 13: 28, *ὑμας εκβαλλομενους εξω (της βασιλειας των ουρανων)* you being cast out from the kingdom of heaven. Matth. 8: 12, *οι υιοι της βασιλειας εκβληθησονται* the sons of the kingdom shall be cast out. Matth. 13: 40—43, 48, 50, *οι αγγελου συλλεξουσιν εκ της βασιλειας αυτου παντα τα σκανδαλα και τους ποιουντας την ανομιαν—αφοριουσι τους πονηρους εκ μεσου των δικαιων* the angels will gather together all that offend, and those that do evil—they shall separate the wicked from the midst of the just. Matth. 25: 32—34, 41, *αφοριει αυτους απ' αλληλων (ο υιος του ανθρωπου)* (the Son of man) shall separate them from one another. Rev. 22:14,15, *εξω (της πολεως) — πας ο φιλων και ποιων ψευδος* without the city is every one that loveth and maketh a lie. See also Rev. 21: 8. 20: 15, 20.

VI. In Luke 16: 28, the state of the wicked is called *τοπος της βασανου* place of torment. Matth. 25: 41, *πορευεσθε απ' εμου—εις το πυρ το αιωνιον* depart from me—into everlasting fire. Mark 9: 44, 46, 48, *η γεεννα του πυρος, οπου—* into the hell of fire, where (their worm dieth not and the fire is not quenched). The mournful nature of the residence of the wicked, is described by various figurative expressions: “outer darkness—I am tormented in this flame—furnace of fire—unquenchable fire, where their worm dieth not—the blackness of darkness—shall be tormented in fire and brimstone—and the smoke of their torment ascendeth—the lake of fire that burneth with brimstone.” Matth. 8: 12. 22: 13. 25: 30, *σκοτος εξωτερικον*. Luke 16: 24, *οδυνωμαι εν τη φλογι ταυτη*, (comp. Matth. 25: 41.) Matth. 13: 50, 42, *καμινος του πυρος*. Mark 9: 43—48, *πυρ ασβεστον, οπου ο σκοληξ αυτων ου τελευτα*. Jude 13, *ζοφος του σκοτους*. Comp. Rev. 14: 10, 11, *βασανισθησεται εν πυρι και θειω—και ο καπνος του βασανισμου αυτων αναβαινει*. 19: 20, *λιμνη πυρος καιομενη εν θειω*. 20: 14. 21: 8. The figure

by which hell is represented as burning with fire and brimstone, seems to be taken from the fate of Sodom and Gomorrah;¹ as well as that of their “smoke ascending.” Let the reader compare Rev. 14 : 10, 11 with Gen. 19 : 24, 28. To this coincidence of the description of future punishments, in the Revelation, with the punishment of Sodom and Gomorrah, Peter perhaps alludes, when he says, (2 Pet. 2: 6,) “God punished the cities of Sodom and Gomorrah with destruction by fire, and thus gave a monitory example to all the wicked.”

Still, that even this abode of wretchedness, this very miserable part of the universe, in which the wicked shall dwell, is not totally excluded² from the influence of the boundless goodness of God (Ps. 145: 9, 10), is evident from the circumstance, that in this mournful abode, the situation of some is more tolerable than that of others; for we are told (Matth. 11 : 22, 24) that the lot of Tyre and Sidon will be more tolerable in the day of judgment than that of Chorazin and Bethsaida; and (Luke 12: 48) that he who knew not his master’s will, shall be beaten with few stripes. For, as the future state of each individual, will be in exact accordance with his conduct in this life, it is evident, that just as there are various gradations³ of guilt, there

¹ See Dissert. de Epist. cathol. note 63.

² See Jacobi, Griesbach, and Marçé.

³ Matth. 5: 22, *ενοχος τη κρισει—τη συνεδριω—εις την γενναν του πυρος*. In the Dissert. in Libros historicos N. T. p. 23, the first two of these expressions are explained as meaning two different degrees of future punishment, according to the different degrees of guilt. But the 2d and 3d are explained as the same degree; because no difference can be assigned as existing between the words *ήακα* and *μωρε*; and consequently, none between the degree of guilt, the punishment of which is expressed in the 2d and 3d phrases *Ενοχος συνεδριω qui similis est hominibus synedrio obnoxiiis*. The last expression, *ενοχος εις την γενναν του πυρος* deserving future punishment, describes the grade of punishment which is referred to in the first and second clauses.

must be a great variety in the degrees of future punishment.¹ “That each one may receive according to the things done in the body—he shall give unto each one according to his work—who will render unto every one according to his deeds—whatsoever a man soweth, that shall he also reap—he that doeth wrong, shall receive the reward of his wrong. 2 Cor. 5 : 10, *ἵνα κομισθῆται ἕκαστος τὰ δια τοῦ σώματος.* Matth. 25 : 42. 16 : 27, *κατὰ τὴν πράξιν αὐτοῦ ἀποδώσει ἕκαστῷ.* Rom. 2 : 6, *κατὰ τὰ ἔργα αὐτοῦ.* Gal. 6 : 7, *ὁ γὰρ εἰς σπείρη ἀνθρώπος, τοῦτο καὶ θερίσει.* Col. 3 : 25, *ὁ ἀδικῶν κομίζεται ὁ ἡδικήσας.*

VII. John 5 : 29, *οἱ τὰ φαντασάμενοι (ἐκπορευόνται) εἰς ἀνάστασιν κακοῦ* they that have done evil, shall come forth to the resurrection of damnation.

VIII. John 5 : 28. Acts 24 : 15. Rev. 20 : 12, 13.

IX. Acts 26 : 8, *τί ἀπίστον κρίνεται παρ’ ὑμῶν, εἰ ὁ θεὸς ἐγείρει τοὺς νεκρούς;* why should it be thought a thing incredible, that God should raise the dead. John 5 : 21.

X. Mark 8 : 38, *ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν* the Son of man shall be ashamed of him. Luke 12 : 9, *ἀπαρνεθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ* shall be denied before the angels of God.

XI. *The punishment of the wicked, begins immediately after their death.*—Luke 16 : 22—25, and it came to pass, that the poor man died, and was carried by angels into Abraham’s bosom. The rich man also died, and was buried. And in Hades (the place of departed spirits) he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom; and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

¹ Luke 12 : 47, 48, *δαρῆσεται πολλὰς—ὀλίγας.* Matth. 11 : 20—24. Rom. 2 : 9. See Reinhard’s Dogmatik, p. 695.

Comp. v. 28. From verses 22 and 28, we must conclude that the punishment of the wicked (like the happiness of the blessed) will commence immediately after death. This inference is the more legitimate, as the evident scope of the whole parable is to describe the lot of the righteous and the wicked after death.¹

XII. *The punishments of the wicked are eternal.*—They are described as “everlasting punishment,” in opposition to “everlasting life”—and “unquenchable fire,” Matth. 25: 46, *κολασις αιωνιος*.—Mark 9: 44—48. Matth. 3: 12: *πυρ ασβεστον*. In reference to the first of these passages it must be remarked,² that even if the word *αιωνιος* eternal, in itself considered, could be taken in a limited sense, it could not in this application, have been understood in any other sense than as meaning an absolute eternity, for Josephus expressly informs us that the eternity of hell torments was a doctrine of the Essenes and Pharisees [*αιδιος τιμωρια, τιμωριαι αδιαλειπτοι*]³ in the days of our Lord.

The fact that we are not intimately acquainted with the nature and degrees of future punishment, certainly does not authorize us in denying their eternal duration.⁴

[To the above texts might be added many others, in which the eternity of future punishment is either expressly taught or evidently implied.

1. Those in which it is called by other terms, with the epithet *eternal αιωνιος* or *αιδιος* added.—Matth. 18: 8, wherefore, if thy hand or thy foot ensnare thee, cut it off and cast it from thee; it is better for thee to enter into life lame or a cripple, than having two hands or two feet, to be cast into everlasting

¹ Dissert. de Vita Beata post mortem p. 21.

² Dissert. I. in Lib. hist. N. T. p. 41.

³ Reinhard's Dogmatik, § 196. No. 4.

⁴ Morus' Epit. Theol. christ. Pt. VII. § 11; and Dr. Mark, On the unreasonableness of some of the doctrines of the church, p. 122.

fire. See also v. 9. 25: 4, then shall he say also to them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Dan. 12: 2, and many of them that sleep in the dust of the earth shall awake, some to everlasting [עֲלֵי־אֵיֶן — αιωνιος] life, and some to everlasting contempt. 2 Thess. 1: 9, who shall be punished with everlasting destruction, far from the presence of the Lord, and the glory of his power. Jude 6, and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting [αἰδιους] chains, in darkness, unto the judgment of the great day. v. 7, even as Sodom and Gomorrah and the cities about them,—are set forth for an example, suffering the vengeance of eternal fire. v. 13, (they are) wandering stars, to whom is reserved the blackness of darkness for ever [εις τον αιωνα].

2. The texts in which the torments of the wicked are said to endure for ever and ever, *εις τους αιωνας των αιωνων*.—Rev. 14: 11, and the smoke of their torment ascendeth for ever and ever [through the eternity of eternities]. 20: 10, and they shall be tormented day and night for ever and ever [through the eternity of eternities].

That this mode of expression is applied to designate an absolute eternity, the reader may easily be convinced by referring to the texts in which the same Greek phrase is used; such as Gal. 1: 5. 2 Tim. 4: 18. Phil. 4: 20. Heb. 13: 21. 1 Pet. 4: 11. 5: 11. Rev. 1: 6. 5: 13. 7: 12. 1: 18.

3. Those passages in which the eternity of heaven and hell is contrasted.

The eternity of heaven is admitted, and these texts, among others, are referred to for proof. If, then, they prove eternity when applied to heaven, they must necessarily do the same if applied to hell, in the same manner, and often even in the same verse. Matth. 25: 46, and these (the wicked) shall go away into

everlasting punishment, but the righteous into everlasting life. Dan. 12: 2, and many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to everlasting contempt.

4. Those texts which affirm their eternity negatively by denying that they will have any end. Mark 9: 43, and if thy hand ensnare thee, cut it off; it is better for thee to enter maimed into life, than having two hands to be cast into hell, into the fire that shall never be quenched. v. 44, where the worm dieth not and the fire is not quenched. v. 45, and if thy foot ensnare thee, cut it off: it is better for thee to enter lame into life, than having two feet to be cast into hell, into the fire that shall never be quenched. v. 46, where their worm dieth not, and their fire is not quenched. v. 48, and if thine eye ensnare thee, pluck it out; it is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and their fire is not quenched. S.]

BOOK III.

OF CREATED RATIONAL BEINGS.

PART II.

OF MAN.

SECTION 2.

OF THE PROVISIONS OF GOD FOR THE SALVATION OF FALLEN MAN.

§ 59.

Plan for the Salvation of man through Christ.

As all men were involved in misery, without their fault, by the sin of one man (§ 55—57); God was induced (1) mercifully (2) to open (3) a way of salvation for all men, without their merit, by the man Jesus Christ (4). Rom. 5: 12—19.

ILLUSTRATIONS.

I. Since by man came death, by man also came the resurrection of the dead.—For if through the offence of one, many have died; much more have the grace and gift of God, through the grace of the one man, Jesus Christ, abounded unto the many. 1 Cor. 15: 21, *επειδη δι' ανθρωπου ο θανατος, και δι' ανθρωπου αναστασις νεκρων.* Rom. 5: 15, 17, *ει τω του ενος παραπτωματι οι πολλοι απεθανον, πολλω μαλλον η χαρις του θεου και η δωρεα εν χαριτι τη του ενος ανθρωπου Ιησου Χριστου εις τους πολλους επερισσευσε.*

II. Tit. 3: 4, 5, *ἡ χρηστοτης και ἡ φιλανθρωπια επεφανη του σωτηρος ἡμων θεου—κατα τον αὐτου ελεον εσωσεν ἡμας* the kindness and philanthropy of God our Saviour appeared—according to his mercy he saved us. Ephes. 2: 4. 1 Pet. 1: 3.

III. On the subject of the suitability of the plan of salvation to fallen man, the reader is referred to the author's work on the Object of the death of Christ, p. 633—640, 659, 612.

IV. Christ is therefore the Restorer and, as it were, the second Father of the human family. Rom. 5: 14, *Αδαμ εστι τυπος του μελλοντος*, Adam is a type of him who was to come. 1 Cor. 15: 45, 47, 49, *ὁ εσχαιος Αδαμ—ὁ δευτερος ανθρωπος* the last Adam—the second man.



§ 60.

Magnitude and nature of that happiness which we obtain through Christ—the state of the blessed immediately after death.

Great and exalted indeed is the blessedness (1) which the boundless goodness of God (2) has appointed for unfortunate man. Even death itself, which has been entailed on all men through the medium of our natural depravity (3), is, according to the purpose of God, no longer a punishment (4), but becomes a blessing to us (5). Death therefore is stripped of its melancholy aspect (6), and is, in truth, to the immortal (7) spirit, the beginning of real life (8). For immediately after the death of the body (9), the disencumbered spirit may be liberated (10) from all evil (11), and may be transferred into the actual enjoyment of those pleasures, of which, in the present life, he was permitted to have only a remote prospective view (12).

ILLUSTRATIONS.

I. The future blessedness of the christian, is termed “The glory (in the presence) of God—to reign in life—the glorious liberty of the children of God—the riches of the glorious inheritance of his saints—an eternal weight of glory—so great a salvation—the greatest and most precious promises.”

Rom. 5: 2, *δοξα θεου*. v. 17, *εν ζωη βασιλευειν*. 8: 18, 21, *ελευθερια της δοξης των τεκνων του θεου*. Eph. 1: 18, *πλουτος της δοξης της κληρονομιας εν αγιοις*. Col. 1: 27. 2 Cor. 4: 17, *αιωνιον βαρος δοξης*. 2 Thess. 1: 10. Heb. 2: 3, *τηλικαυτη σωτηρια*. v. 5—10. 2 Pet. 1: 4, *μεγισια και τιμια επιγγελματα*.

II. Eph. 2: 4, 5, 7, *πολλη αγαπη αυτου (θεου)—υπερβαλων πλουτος χαριτος αυτου*, the great love of God—the exceeding riches of his grace. 1: 6, *δοξα της χαριτος αυτου* his glorious grace. v. 14. 2 Thess. 2: 16.

III. 1 Cor. 15: 21. Rom. 5: 12. 8: 10.

IV. Rom. 8: 1, 2, *ουδεν νυν κατακριμα τοις εν Χ. Ι.* there is now no condemnation to those who are in Christ Jesus. 5: 16—18. See the work on the Object of the death of Christ.

V. Rom. 8: 28, *τοις αγαπωσι τον θεον παντα συνεργει εις αγαθον*, to them that love God all things work together for good. v. 35, 38. Phil. 1: 21, *εμοι το αποθανειν κερδος* for me to die is gain. v. 23. 2 Cor. 5: 8, *ευδοκουμεν μαλλον εκδημησαι εκ του σωματος* we wish rather to depart from the body.

VI. John 8: 51. 11: 26, *ο πιστευων εις εμε μη απροθανη εις τον αιωνα*, he that believeth in me shall never die. 6: 50.

VII. Luke 20: 38, *θεος ουκ εστι των νεκρων αλλα ζωντων* God is not a God of the dead, but of the living.

VIII. In the Dissertation “Concerning the state of the blessed after death,” § 2, it is remarked that the verse, Rom. 8: 10, *το σωμα νεκρον, το δε πνευμα ζωη*, the body is dead, but

the spirit is alive, refers to the state of the soul of the true christian between death and the resurrection.

IX. *State of the blessed between death and judgment.*—That their blessedness begins immediately after death, is proved in the Dissertation just alluded to, § I. III. from the following considerations:—1. According to Phil. 1: 21, Paul considered death as gain; and in the 23d verse he expressly places this gain in a closer union with Christ *συν Χριστῷ εἶναι*; and in 2 Cor. 5: 8, the phrases “to depart from the body” and “to be at home with the Lord,” *ἐκδημησαι εκ του σωματος—ενδημησαι προς τον κυριον*, are combined together.—2. The multitude represented in Rev. 7: 9, &c. as praising God, were spirits of the dead anterior to the resurrection.—3. Agreeably to Luke 16: 22, 25, 28, the blessedness of the righteous will begin immediately after death. Comp. § 58. Ill. 10. The blessedness of the righteous before the resurrection and after that event does not indeed differ in kind, and they are both described alike in the New Testament (see Rev. 7: 9—13, 17. and 21: 4. 22: 3—5); but their happiness is increased by their reunion with a more perfect body and by their honourable acquittal at the final judgment. But that the human soul should be incapable of activity without the body, can never be proved.

X. *The sufferings of the righteous terminate with the present life.*—In Rom. 8: 18, it is said, that these sufferings refer only to the present time, *τα παθηματα του νυν καιρου*; and in 1 Pet. 5: 9, that they befall those brethren only who are in this world, *εν τῳ κοσμῳ αδελφοτητι* and not the others, the citizens of heaven. Heb. 12: 23. Thus also in other passages these afflictions are described as very short; they are called, “our present light afflictions”—“temporary”—“for a season ye grieve”—“ye suffer awhile.” 2 Cor. 4: 17, *το παρῳτικα ελαφρον της θλιψεως ἡμων*. v. 18, *προσκαιρα*. 1 Pet. 1: 6, *ολι-*

γον λυπηθεντες. 5: 10, ολιγον παθοντες. Heb. 12: 10, προς ολιγας ημερας παιδευει ημας.¹ In this place, ο δε (κυριος) must be supplied from the context.

XI. *Same subject continued.*—Lazarus in his life time received evil; but now he is comforted—the Lord will deliver me from every evil work—God shall wipe away all tears from their eyes—no heat shall fall upon them. Luke 16: 25, *Λαζαρος εν τη ζωη τα κακα απελαβε, νυν παρακαλειται.* 2 Tim. 4: 18, *ρυσεται με ο κυριος απο παντος εργου πονηρου.* Heb. 13: 3.² Rev. 7: 17, *εξαλειψει ο θεος παν δυκρονον απο των οφθαλμων αυτων.* v. 16, *ουδε παν κανμα πεση επ' αυτους.* “Heat” *κανμα* is used to express sufferings in general.³ All evidence for the necessity of pain, in order by contrast to heighten the value of subsequent pleasure, is derived from the experience in temporal and transient objects, which are essentially different from the unchangeable blessings of heaven; or, at least, from experience made in circumstances totally different from those of our future state.⁴ To the position, that the blessed will be liberated from all pain immediately after death, it cannot be urged as an objection, that the happiness of the blessed will be much augmented at the time of the resurrection (§ 61, 65); and that, as well previously to the resurrection, as after it, there will be various grades of happiness. For although the possibility of increase in happiness, presupposes that it was not perfect before,⁵ yet it does not follow that the imperfection was combined with unpleasant feelings. For the present enjoyment of happiness may have

[¹ The whole verse may be rendered thus: For they (our earthly parents) indeed for a few days chastised us according to their judgment (as well as they knew how), but he (the Lord) for our (real) profit, that we might be partakers of his holiness. S.]

² See the Comment. on Heb. Note o.

³ Dissert. de Vita Beata, Note 37. Eccl. 14: 27. James 1: 11:

⁴ On the Object of the death of Christ, p. 587.

⁵ Allgemeine Litteratur Zeitung, for 1792. No. 327. p. 549.

the effect to render the expectation of its future augmentation, not an impatient, but a pleasing and confident expectation which shall enhance the value of our present enjoyment. Similar to this will be the progressive improvement in moral excellence in the world to come (§ 62). In this case also the pleasure arising from the consciousness of our moral attainments will be enhanced by the expectation of future growth in virtue, and will at least never be disturbed by reproaches of conscience for neglect of duty. No blessed spirit will be dissatisfied at not having yet attained the highest degree of moral perfection, but will much rather rejoice at his regular and constant ascent from one grade of moral perfection to another. Finally, the disapprobation of the sins of our present life, will be divested of pain, by our increased knowledge and enjoyment of the Redeemer and his merits; so that our confidence in divine grace will render that penitent recollection rather pleasing than painful.¹

XII. In 2 Cor. 5: 6—8, the “being absent from the Lord”² during our residence in the body, is derived (*γαρ*) from “walking by faith and not by sight.”³ The “being at home with the Lord,”⁴ on account of which the “departure from the body”⁵ is desirable, is therefore by virtue of the antithesis, “a walking by sight and not by faith,” [*περιπατειν δια ειδους ου δια πιστεως*].

¹ See Dissert. de Vita Beata, p. 30. Opusc. Acad. Vol. II. p. 108. Vol. III. p. 41.

² 2 Cor. 5: 6—8, *εκδημειν απο του κυριου.*

³ 2 Cor. 5: 7, *δια πιστεως γαρ περιπατουμεν, ου δια ειδους.*

⁴ 2 Cor. 5: 7, *ενδημησαι προς τον κυριον.*

⁵ 2 Cor. 5: 8, *εκδημησαι εκ του σωματος.*

§ 61.

The resurrection of the body, and changes of our world.

But those effects, also, which death has on the body, shall be removed (1). For the same (2) body which was exposed to corruption, and which experienced a dissolution of its particles (3), while the soul was in a state of happy existence, shall be raised by the power of God (4), and be brought to a state of renovated life (5). Being changed to other (6), to immortal (7) bodies, which are perfectly adapted to that higher life (8) which is to come, and is totally different from the present animal life, the bodies (9) of all (10) the saints shall, at a particular appointed (11) time, "at the last day," (12) be raised from the dead and be reunited to their happy spirits (13). At the same time, the bodies of the wicked also shall be raised (14), and the bodies of the persons then living shall suddenly be transformed into a state similar to that of those arisen from the dead (15). Simultaneously with this universal transmutation of all human bodies, a similar transmutation of the earth will occur (16), which will also extend to other worlds (17). The visible world shall be consumed with fire (18); that it may no longer be subject to decay (19), and that in its renovated form (20), it may constitute a part of heaven or (21) the glorious kingdom of God (22, 23). Those citizens, therefore, of the celestial kingdom (24), who belonged to the human family, shall receive, not only their bodies in a renovated state, worthy of the heavenly kingdom (25), but also their former residence (26) in such a condition (27) as shall be perfectly adapted to the dignity and the happiness which they shall then possess. Rom. 8: 19—21.

ILLUSTRATIONS.

I. 1 Cor. 15 : 20—26, *εσχρατος εχθρος καταργειται ο θανατος* the last enemy that shall be destroyed, is death. v. 54, 57, *κατεποθη ο θανατος εις νικος* death is swallowed up in victory.

II. Who shall change our vile body (literally, our body of vileness)—that which thou sowest, is not quickened, unless it die—God giveth to every seed its own body. Phil. 3 : 21, *μετασχηματισει το σωμα της ταπεινωσεως ημων*. 1 Cor. 15 : 36, *συ ο σπειρεις, ου ζωοποιειται, εαν μη αποθανη*. v. 38, *ο θεος διδωσι εκαστω των σπερματων το ιδιον σωμα*. Just as herbs come forth from the seed, and in their nature correspond to the seed that was sown ; thus, from the dead body shall the future body arise, *το σωμα γενησομενον*, v. 37. But, just as the seed, which contains the germ of the future herb, must experience a great change, *αποθανειν*, and receive to itself many foreign particles (v. 37, 38) ; so also will the future body not consist exclusively of the constituent particles of the dead body.¹ In 1 Cor. 15 : 53, we read, *δει το θνητον τουτο ενδυσασθαι αθανασιαν* this mortal must be clothed in immortality ; and Rom. 8 : 11, *ζωοποιησει τα θνητα σωματα υμων* he shall quicken your mortal bodies.

III. It is sown in corruption—in dishonour—in weakness—all who are in the graves. 1 Cor. 15 : 42, *σπειρεται εν φθορα—εν αιμια—εν ασθενεια*. John 5 : 28, *παντες οι εν τοις μνημειοις*.

IV. By the power by which he is able to subject all things unto himself—the power of God—God shall raise us up by his power—Christ was raised from the dead, by the glory of the Father—the working of his mighty power which he exerted in

¹ Michaelis' Dog. p. 729—731.

Christ, when he raised him from the dead. Phil. 3: 21, *κατα την ενεργειαν του δυνασθαι αυτον και υποταξαι εαυτω τα παντα*. Matth. 22: 29, *δυναμις του θεου*. Acts 26: 8. 1 Cor. 6: 14, *ο θεος εξεγειρει ημους δια της δυναμεως αυτου*. Rom. 8: 11, comp. with 6: 4, *ηγερθη Χριστος εκ νεκρων δια της δοξης του πατρος*. Eph. 1: 19, 20, *ενεργεια του κρατους του ισχους αυτου ην ενηρογησεν εν τω Χριστω, (ε)γειρας αυτον εκ νεκρων*. "We must know God, the Almighty, if we are to believe in the resurrection.—He is the Author of the new life of our bodies." Rom. 4: 17, 21. 1 Cor. 15: 38.¹

V. "*All the living and the dead shall be transformed.*"—Phil. 3: 21, *μετασχηματισει*. 1 Cor. 15: 51, *παντες αλλαγησομεθα*. Now, as those who shall be living at the time of the resurrection, will not cast off their bodies entirely (2 Cor. 5: 2—4), as their bodies will only exchange their old properties for new ones, *επενδυσασθαι ινα καταποθη το θνητον υπο της ζωης*, and they thus retain the same body, with new properties (1 Cor. 15: 53); it follows, that the dead also will receive their old bodies, only in a renovated form. In both cases there is a renovation. In both cases, in the dead and the living, the corruptible must put on incorruption, *δει το φθαρτον τουτο ενδυσασθαι την αφθαρσιαν*.

In the Dissert. de Vita Beata,² the passage 2 Cor. 5: 2, 4, is explained thus: "As it is the natural desire of our spirits, to inhabit a body; our groanings under the sufferings to which we are exposed in our present frail body, extort from us the wish, not only to be delivered from the present sufferings of the body, but to receive a body of a different structure, to receive a heavenly body (v. 1) instead of the earthly one; and especially, to receive it in such a manner, *ενδυσασθαι*, v. 3, that we might

¹ On the Object of the death of Christ.

² Opusc. Acad. Vol. II, p. 84 &c.

never be without a body ; that we might receive it without laying off our earthly body (*επειδυσασθαι* v. 2, 4), without dying, (that mortality might be swallowed up in life). In such a change we should never be divested of body ; and thus the desire of our nature would be fully gratified." Kant, in his "Religionslehre" (S. 183), in opposition to the resurrection of the body in the future life, has remarked, "reason can see no advantage in the supposition, that a body, which, however much it may have been purified, is still to be formed substantially of the same materials ; a body, to which we have never been rightly attached in this life, should be dragged after us through all eternity. Nor can reason comprehend what would be the use of this body, which consists of earth, in heaven, i. e. in another part of the universe, in which probably other substances than matter are necessary to the existence and preservation of living beings." In reply to these remarks, it may be observed that no reason can be assigned why we should have a decided aversion to a future union with our bodies ; for it cannot be denied that the body affords the spirit very great advantages ; and we have no reason to expect that the sufferings which result from the structure of our present body, will be concomitant on the future *renovated* body. Nor can it be maintained, as Kant has asserted, that the most minute particles of our bodies, the ultimate elementary principles of which it consists, which no chemical science has ever been able to reach, are of such a nature as to disqualify it for existence in our future residence, the nature of which is totally unknown to us.¹

VI. 1 Cor. 15 : 37, 39—50.

VII. It is raised in incorruption—in glory—in power—for they cannot die any more—that our body may be formed like unto Christ's glorious body—Christ dieth no more. 1 Cor. 15:

¹ Annotat. ad Kantij Philosoph. de rel. doctrinam, § II. p. 6.

42, *εγειρεται εν αφθαρσια—(εν δοξη—εν δυναμει)*. v. 50, 52. Luke 20: 36, *ου γαρ αποθανειν επι δυνανται*. Phil. 3: 21, *σωμα συμμορφον τω σωματι της δοξης αυτου (Χριστου)*. comp. Rom. 6: 9, *Χριστος ουκετι αποθνησκει*.

VIII. The body is soyn a natural (sensual, animal) body—it is raised a spiritual—we shall bear the image of the heavenly—God will destroy it (the stomach)—they neither marry nor are given in marriage, for they are like unto the angels, they are the sons of the resurrection. 1 Cor. 15: 44—49, *σπειρεται σωμα ψυχικον, εγειρεται σωμα πνευματικον—φορεσομεν την εικονα του επουρανιου*. Phil. 3: 21 (Ill. 7). 1 Cor. 6: 13, *ο θεος την κοιλιαν καταργησει*. Luke 20: 35, *ουτε γαμουσιν, ουτε εκγαμισκονται, ισαγγελοι γαρ εισιν οι υιοι της αναστασεως*.

IX. All those in the graves—(shall hear his voice)—that they should not be made perfect without us. John 5: 28, *παντες οι εν τοις μνημειοις*. Heb. 11: 39, 40, *ινα μη χωρις ημων τελειωθωσι*.

X. The exceptions which are specified in Matth. 27: 52, 53, and Rev. 20: 4, imply that in all other cases the general remark holds good. In reference to the first passage, it is remarked, in the New Apology for the revelation (§ 27), that the first resurrection, *αναστασις πρωτη*, v. 5, 6, cannot be a symbolic resurrection, because it is placed in opposition to the resurrection of all the other dead, which will occur a thousand years afterward.

XI. The hour cometh—at the last trumpet—the time of the dead—the seventh angel sounded—(God) hath appointed a day. John 5: 28, *ερχεται ωρα*. 1 Cor. 15: 52, *εν τη εσχατη σαλπυγγι*. Comp. Rev. 11: 18, *ο καιρος των νεκρων*. v. 15, *ο εβδομος αγγελος εσαλπισε*. See § 3. Ill. 4. No. 1. Acts 17: 31, *εστησεν ημεραν*. Comp. § 65.

XII. John 6: 39, 44, 54. *αναστησω αυτον εν τη εσχατη*

ἡμερα I will raise him at the last day. 1 Cor. 15: 23, 24, *εἰτα το τέλος* then cometh the end. Then will come the time of the resurrection, when the human family shall no longer either be propagated by generation, or diminished by death (Mark 12: 25. Luke 20: 35, 36); when the new order of things, *ὁ αἰων εκεινος* v. 35, shall take the place of the old, *αιωνος τουτου* in a word, the end of the present terrestrial life of man, *εν τη συντελεια του αιωνος*. Matth. 13: 39, 49.

XIII. If the resuscitated body were not the residence (2 Cor. 5: 1) of the same spirit to which it was formerly attached (v. 10), it would not be the body of the blessed, to whom it had previously belonged; nor would it be the same persons, who are raised from the dead (John 5: 29, *οἱ τα αγαθα ποιησαντες*. 6: 40, *οἱ πιστευσαντες*) viz. those that do good—that believe; nor could it be called *their* resurrection. 1 Cor. 6: 14. 2 Cor. 4: 14 &c.

Those who reject the idea of the resurrection of the human body, regard the expressions “resurrection,” “raising the dead,” &c, partly as figurative representations of immortality, taken from the Jewish language and Jewish notions, (such are Des Cotes, Ammon, Tieftrunk, and Eckermann); and partly as signifying a moral resurrection of the unreformed.¹ John 5: 21, 24, 28. In Hammer’s Dissertation entitled, *Mortuorum in vitam revocatio sermonibus Christi historicae interpretationis ope vindicata*, Leipsic, 1794, the literal interpretation is defended against Ammon, with the following arguments:—1. *εγειρειν τους νεκρους και ζωοποιειν* to raise the dead and to make alive, is predicated of the Father, in its proper literal sense, in v. 21; and the same must also be applicable to the Son, for the works of the Father are attributed to him.—2. The expressions “in the graves,” “the resurrection of life” (v. 28), could not well have been

¹ Allgemeine Deutsche Bibliothek, B. III. S. 374.

understood by the hearers, in an allegorical sense ; as the whole discussion is neither poetic nor allegorical. — 3. Christ classes the resurrection of the dead, with his *μειζονα εργα* or greater works, in reference to his healing on the Sabbath day. v. 5—16. These “greater works” must necessarily have been such as were subjects of ocular observation, such as the Jews expected of their Messiah. — 4. The supposition, that Christ intended to describe the moral resurrection, with figures drawn from Dan. 12 : 2, is not only destitute of proof, but is actually improbable ; for there is not a single word which gives the least intimation of such an allusion ; moreover, the words are not those of Daniel, nor is Daniel, in the passage to which we refer, at all speaking of a moral resurrection.¹

In Fichte’s Critique on all Revelations, the resurrection of the body is represented as an instance in which the divine Word condescends to the comprehension of man ; and in order to render our future existence comprehensible to us, represents it in all its present relations and circumstances. In reply to this, Süskind has observed,² “The supposition that Jesus himself meant nothing more by resurrection, than the immortality of the spirit, because the proof adduced by him against the Pharisees (Luke 20: 38) is said to refer only to immortality and not to the resurrection,” is removed by the following interpretation³ of this text : “Concerning the resurrection of the dead, which has been denied by you (Pharisees), upon the ground that the dead have no longer any existence at all, I would remind you of that passage in which God declares that he is the God of Abraham who had been dead a long time. The dead therefore most

¹ Opusc. Acad. Vol. III. p. 141. &c. 153.

² Süskind’s Appendix to the translation of the Annotationes in Kantii philos. de religione doctrinam, p. 176. Note 61.

³ Dissert. de Vita Beata, Note. 56.

certainly do still exist, and therefore their bodies also can be raised to life again, *εγειρονται.*'”

XIV. John 5: 29. (§ 58. Ill. 7). Rev. 20: 15.

XV. 1 Cor. 15: 51, *ἡμεῖς (οἱ ζῶντες) ἀλλαγῶμεθα* we (the living) shall be changed. 1 Thess. 4: 15—17.

XVI. *Change of the earth.*—Rom. 8: 23. comp. v. 19. According to this passage “the deliverance of the creature [of creation] from the bondage of corruption,” will fall within the time of “the revelation [glorious liberty, sonship] of the sons of God. Rom. 8: 23. comp. 19 &c, *ἐλευθερωσις τῆς κτίσεως ἀπο τῆς δουλείας τῆς φθορᾶς—ἀποκαλύψις (ἐλευθερία τῆς δοξῆς, νόθεσια) τῶν υἱῶν τοῦ θεοῦ.*

According to Rev. 20: 12 (comp. v. 11), the resurrection of the dead will fall within the time in which the earth shall vanish before him that sits upon the throne, *εφυγεν ἡ γῆ.* After the resurrection, there will be a new earth *καὶνὴ γῆ* 21: 1. This transformation in Heb. 12: 27, is called *μεταθεσις* a change, transmutation.

The different later explanations of the word *κτίσις* creature or creation, on the meaning of which the sense of the whole passage, Rom. 8: 23, depends, are the following: — 1. The whole visible creation, nature. This explanation is here assumed, and is also adopted by Koppe. — 2. Irrational creatures—Michaelis. — 3. Jews and Gentiles in general, who had not yet professed christianity;¹ or the Jewish and pagan inhabitants of the city of Rome and the surrounding country.² — 4. Mankind in general, as far as they are sensual.³ — 5. Unbelieving Jews.⁴ — 6.

¹ Nachtigall in Henke's Mag. 2t Bd. Pt. 2. p. 272.

² Bauer ebenddas. IV. Bd. Pt. 2. p. 379.

³ Berger's versuch einer Einleitung ins N. Test. Th. III. S. 60 ff.

⁴ Findeisen Abhandlung über Rom. 8: 23. in Velthusen, Kuinöl, und Ruperti Com. Theol. Vol. IV. 260 ff.

Gentile and Jewish Christians.—Schleusner, Lex. art. *κτισις* no. 3. — 7. Gentile christians.¹ — 8. The Jewish christians in Palestine.²

Several of the older explanations may be found in Nachtigall's Dissert. on Rom. 8: 19—24.³ The objections against the explanations Nos. 4 and 8, are stated in Flatt's Dissert. Annotiones ad loca quaedam Epistolae ad Romanos. The author there proves, that those explanations are not only founded on an unauthorised meaning of the word *κτισις*, but that the predicates also which are applied to *κτισις* (v. 19—22), are inconsistent with the sense adopted in those explanations. And the same objections may in general be urged against all the above explanations excepting that of No. 1.

XVII. *The "consummatio seculi."*—This great change is not confined to the earth, but also extends to that heaven in which the stars are placed. I will shake not only the earth but also heaven—the earth and heaven fled away—the present heavens and earth are reserved for the fire—the heavens and the elements; or rather sun, moon and stars, as Bengelius has proved in his Gnomon. Heb. 12: 26, *σειω ου μονον την γην αλλα και τον ουρανον*. Rev. 20: 11, *εφυγεν η γη και ο ουρανος*. 2 Pet. 3: 7, *οι νυν ουρανοι και η γη τεθησαυρισμενοι εισι πυρι*; comp. with v. 10, *οι ουρανοι—στοιχεια*.

If the parts of the new world are to be connected together, it is very probable that no great revolution could occur in the earth without affecting also at least those heavenly bodies which are in immediate connexion with it. This remark may serve as an argument against the explanation of *στοιχεια* (elements, constituent parts of the earth), given by Henke, as meaning

¹ Noesselt Comment. ad loc. Pauli Rom. 8: 19 &c. Opusc. Acad. Vol. I. No. V. p. 111.

² Gockel in Augusti's monatschrift. für 1801. No. I. p. 51.

³ Henke's New Magazine, Vol. II. No. 2.

“every thing which can be found on earth.” Bengelius, in support of his explanation, appeals to passages in other writers, and to the fact that sun, moon, and stars are mentioned at the dissolution of the world just as they were at the creation of it, as well as to the circumstance that in 2 Pet. 3: 10, there is a specific mention of the earth (ἡ γη και τα εν αυτη εργα). The whole of this change is, in Systematic Divinity, termed *consummatio seculi*.

XVIII. The burning elements shall be dissolved—the earth shall be burned—the heavens being on fire shall be dissolved. 2 Pet. 3: 7, 10—12, στοιχεια καυσομενα λυθησεται (τημεται)—γη κατακαησεται—ουρανοι πυρουμενοι λυθησονται.

XIX. Rom. 8: 21. (see Ill. 16.) That those things may remain which cannot be shaken—there shall be no more death, for the former things are passed away. Heb. 12: 27, ινα μεινη τα μη σαλευομενα. Rev. 21: 4, θανατος ουκ εσται επι—οτι τα πρωτα απηλθον. Rom. 8: 21. (see Ill. 16.)

XX. A new heaven and a new earth—I make all things new. Rev. 21: 1, ουρανος καινος και γη καινη. 2 Pet. 3: 13.

XXI. Matth. 5: 12, ουρανος heaven. (comp. with v. 3, 10.) 19: 23, βασιλεια των ουρανων kingdom of heaven. (compare v. 23.) 6: 20. (comp. with 33.) Luke 12: 33, 32.

XXII. By *kingdom of God*—[kingdom of heaven], is in this place, meant especially that part of the universal empire of God which shall be the residence of his faithful subjects after the resurrection.¹

XXIII. Matth. 13: 38, 41, 43. The earth, κοσμος, shall then, after it has been purified, constitute that part of the kingdom of Christ and of God (Eph. 5: 5, βασιλεια Χριστου και θεου Rev. 11: 15, βασιλεια του κυριου ημων και του Χριστου

¹ Dissert. De notione regni coelestis, p. 36.

αυτου) in which the righteous shall shine, *οι δικαιοι λαμψουσι*. Here also shall the righteous enjoy heavenly possessions (1 Pet. 1: 4. Col. 1: 5. 3: 1, 2. Heb. 10: 34), just as they did in the other parts of the empire of God, which they inhabited before the resurrection of the dead and renovation of the earth. For, their new residence in the kingdom of God is intimately connected with these portions of it which they formerly inhabited. Heb. 12: 28, *παραλαμβανοντες βασιλειαν ασαλευτον* “as we are removed into a kingdom which cannot decay.” In the *Dissert. de regno coelesti*,¹ it is remarked, that by “the unchangeable kingdom,” may be meant the new heaven and the new earth, to which allusion is made in v. 26. comp. 1 Pet. 3: 13. Rev. 21: 3, *η σκηνη του θεου μετα των ανθρωπων*. v. 1, 2, the new Jerusalem which cometh down from heaven to earth.

XXIV. Your names are written in heaven—our walk is in heaven, whence also we expect the Saviour—and seated us together in the heavens. Luke 10: 20. Phil. 3: 20. Ephes. 2: 6. All these expressions designate citizens of heaven. Heb. 12: 22.

XXV. Our bodies shall be “heavenly—the image of the heavenly—a building of God—a house in the heavens—heavenly habitation.” 1 Cor. 15: 48. 2 Cor. 5: 1 &c. That the expressions “heavenly,” “in the heavens,” and “from heaven” are synonymous, is shown in the *Dissert. de Vita Beata*, Note 20. Like the angels of God—who always see the face of their heavenly Father. Luke 20: 36. Matth. 22: 30.

XXVI. Matth. 25: 34. comp. 13: 41. (Ill. 23.) Gen. 1: 26, they (men) shall govern the whole earth. Ps. 115: 16, God gave the earth to man.

XXVII. We await a new earth—we shall reign on the

¹ *Opusc. Acad.* Vol. 1. p. 298.

earth—I will write upon him the name of the new Jerusalem, which cometh down from heaven. 2 Pet. 3: 13. Rev. 5: 10. 3: 12. 21: 1—3.¹



§ 62.

Future growth of the blessed in intellectual strength and moral excellence.

The blessed spirits shall, as well previously to the resurrection as subsequently (1) to it, be favoured (2) with the peculiar presence of Christ (3), and thus (4) of God (5). In this situation under the special influence of Christ, and in the very advantageous circumstances in which the righteous shall be placed in the future world (6), they will not only be delivered from that natural depravity with which they were formerly infected (7); but their holy dispositions will be confirmed (8), and the ardor of their zeal be still more increased, by the success of the plans in which they are engaged (9). Thus, not only does the society of perfectly pure (10) men (11) and angels (12) prove a source of contentment and pleasure; but it is also an important auxiliary to our advancement in intellectual and moral excellence (13). And the glorious possessions of the future world in general (14), which the blessed shall themselves enjoy, and over which they shall be governors for the benefit of others (15), will afford them numerous opportunities for the exercise of their love (16) and fidelity (17), as well as for advancing in that knowledge and

¹ Michaelis Dogmatik, S. 719; and Opusc. Acad. Vol. III. p. 13.

adoration of God, which constitute a large portion of their felicity (18).

ILLUSTRATIONS.

I. That the advantages of the blessed in their state before and after the resurrection, which are mentioned in this section, will actually be enjoyed by them, is proved in the *Dissert. de Vita Beata*, p. 23, 27, § IV. See also § 60. Ill. 9.

II. Rev. 7: 15, they are before the throne of God. v. 17, the Lamb that is in the midst of the throne shall feed them. 21: 3, 22. 22: 3—5.

III. John 14: 3, that where I am ye may be also. 1 Thess. 4: 17, we shall be ever with the Lord. v. 14, God will lead the dead (in the Lord Jesus) with him (Jesus) where he is.¹ 1 John 3: 2, *οψομεθα αυτον καθως εστι* we shall see him as he is. The pronoun "him" refers to Jesus, who, we are told here as well as 2: 28, shall appear, and who is spoken of also in 3: 3, 5. (see § 42, and the work on the Object of the Gospel of John &c. p. 205). This passage, as well as the two preceding, refers to the perfected condition of the blessed, after the resurrection; but their state immediately after death is spoken of in 2 Cor. 5: 8, to be at home with the Lord. The following passages refer to both: John 17: 24, I will that those whom thou givest me, be with me where I am. 12: 26, where I am, there also shall my servant be. v. 24. v. 32, I will draw all unto me ["I will make all men my servants, without respect of nation, and bring them to the place whither I now go."]² Heb. 12: 14, without holiness no man shall see the Lord.

IV. John 14: 6—9, he that hath seen me, hath seen the Father.

¹ *Dissert. in Epistolas Pauli minores*, p. 29, 30.

² *Ueber den Zweck Johannis*, S. 13.

V. John 14: 2, In my Father's house. Matth. 5: 8, they shall see God. God is indeed, himself inaccessible and invisible, *απροσιτος, αορατος* (1 Tim. 6: 16. 1:17). Still he may give to the citizens of heaven, many evidences of his presence (Matth. 18: 10) which are given to none on earth. He has revealed himself in the most perfect manner, since the time that Christ appeared as man,—the most perfect revelation of the divine nature to man, is found in his eternal union to a rational creature, in so close a manner that he himself is seen in this creature.¹

VI. The reader may consult the work on the Object of the Death of Christ, p. 580, where the very important influence of the new situation into which the inhabitants of heaven are placed, is discussed.

VII. Ephes. 5: 27, that he might present to himself the church having neither spot nor wrinkle. The soul of the blessed is delivered by death from the disordered body. Rom. 7: 23. § 56. Ill. 1. 2 Cor. 5: 8. And the body, which is subsequently united to the soul, is renovated (1 Cor. 15: 42), and thereby purified from all its former imperfection (Rom. 8: 23), and qualified for participation in that better life to come, and in that gracious influence of Christ which is not found in this life. 2 Cor. 5: 6. 1 Cor. 15: 44—49.

VIII. 2 Tim. 4: 6—8. Comp. Heb. 12: 23, *πνευματα δικαιων τετελειωμενων* “the spirits of the blessed, who have reached the object of their earthly career and education.”—Comp. Rev. 3: 12, *ο νικων—και εξω ου μη εξελθη επι*. From these passages we may infer, that in the world to come our exertions for improvement in moral excellence, will not be accompanied with dangers and sacrifices; and consequently, that our

¹ Ueber den Zweck Johannis, § 105.

holy zeal will be constant.¹ For if a relapse of the blessed were to be feared, their contest could not be said to terminate with this life; nor could their conduct in the present life be the measure of their future reward.

IX. Matth. 5: 6, *χορτιασθησονται (οἱ διψωντες δικαιοσυνην)*.

X. Luke 16: 26. 13: 27. Matth. 13: 30, 40—43, 48. 25: 32. (compare § 58. Ill. 9.) 22: 11—13, where the guest without a wedding garment, was commanded to be cast out. 1 Pet. 1: 4, an undefiled inheritance. 2 Pet. 3: 11—13, a new heaven and a new earth in which dwells righteousness. Rev. 22: 14, 15.

XI. Luke 19: 22 &c, Lazarus with Abraham, in the abode of the blessed. 13: 18, Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. Matth. 8: 11. 2 Thess. 2: 1, our assembling with him (Christ). 1 Thess. 4: 17. (see Ill. 2.) 5: 10, that we should live together with him—"that we all, as well the dead as those now living, might live in felicity together with him."² 1 Cor. 15: 29, "how unreasonable would it be to deceive ourselves, with the expectation of an eternal and blessed existence with Jesus and our friends *ὑπερ νεκρων*, if there were no existence beyond the grave."³ Rev. 7: 9, until the number of their fellow-servants and brethren should be fulfilled. Heb. 12: 23, ye are come to the spirits of the just made perfect.

XII. Luke 20: 36, *ισαγγελοι εισι* they are like unto the angels. Col. 1: 20, "by the death of Christ, God wished to unite the inhabitants of earth and heaven [*τα επι της γης και τα εν τοις ουρανοις*] together, and subject them all to the govern-

¹ Opuscul. Vol. II. p. 116 &c.

² Dissert. in Epist. Pauli minores, p. 30, 31.

³ De notione regni coelestis, Note 72.

ment of Christ.”¹ Heb. 9: 23, “It was necessary that we should be qualified by the blood of Christ, to enter into the holy place in heaven, or to attain the society of the perfect spirits in heaven.”² Heb. 12: 23, “ye are come to the general assembly of the most ancient inhabitants of heaven, I mean, to the many thousands of angels.”³ Rev. 7: 11, all the angels (just like the blessed dead) stood around the throne of God.”⁴ Thus also will wicked men be condemned to the society of wicked spirits. (§ 51. Ill. 4.) The passage Zech. 3: 7, also, might be adduced in proof of the union of good men and angels, if the exegesis of the passage were not doubtful.⁵

XIII. See the Dissert. de Vita Beata, § 6, 7.

XIV. In Luke 16: 10, these possessions or blessings are called *πολυ* and *το αληθινον*, in opposition to earthly goods, which are comparatively *ελαχιστον*, etc.

XV. Luke 16: 11, 12. Matth. 25: 21, 23, I will place thee over many things. Luke 19: 17, be thou ruler over ten cities. v. 19, be thou over five cities.

XVI. 1 Cor. 13: 8, love never faileth.

XVII. Luke 16: 10—12, *πιστος* faithful. Luke 19: 7—19, *πιστος εγενου* thou hast been faithful. Matth. 25: 21, 23, *δουλε πιστε* thou faithful servant.

XVIII. 1 Cor. 13, 10—12, when that which is perfect is come, then that which is imperfect, “in part,” shall be done away—then we shall see face to face.⁶ Ephes. 4: 13, “until

¹ Diss. in Ep. Colos. Note 36.

² Comment. on Hebrews, Note o.

³ Sup. cit. p. 306—308.

⁴ Dissert. de Vita Beata, p. 33. Opusc. Acad. Vol. II. p. 113.

⁵ Hess' History of the Israelites, Pt. II. p. 309; and Stäudlin's Illustrations of the Prophets, p. 312.

⁶ Dissert. de Vita Beata, p. 29.

we all attain to a conviction concerning Jesus Christ, to a knowledge of the Son of God, until we attain the maturity of manhood; i. e. until we become a perfect church of Christ, which shall embrace among her children, none who shall again become wavering in their knowledge of Christ.”¹



§ 63.

Different grades of future happiness.

This everlasting (1) happiness is bestowed on men in different degrees (2). And the degree of happiness conferred on each individual, will depend on his conduct during his whole life, and on the circumstances in which he was placed (3);—on his natural temperament, his talents and means of doing good (4), but particularly on the degree of his fidelity (5) in the use of all his powers and means to promote his growth in moral excellence.

ILLUSTRATIONS.

I. Luke 16: 9, provide for yourselves friends with the unsatisfying mammon [give to the pious poor some of that unsatisfying wealth, which is often unrighteously possessed], that when ye depart (from this world and arrive in the world to come), they may receive you into *everlasting* habitations, *αιωνιαι οικηται*, [they may, such of them as have reached the place of departed spirits before you, return your kindness by welcoming you into the abodes of the blessed]. v. 12, *το υμειτερον*. 12: 23, a treasure in the heavens that faileth not. 1 Thess. 4: 17, we shall be ever with the Lord. 2 Cor. 4: 17, an eternal weight

¹ Dissert. de sensu vocis *πληρωμα*, p. 15. Opusc. Acad. Vol. I. p. 159.

of glory. 18, the things that are not seen, are eternal. Rom. 2:7, eternal life. 1 Tim. 1:10, life and immortality [incorruption, *αφθαρσία*]. 1 Pet. 1:4, an inheritance that is incorruptible. 1 John 2:17, he that doth the will of God, abideth forever. Luke 1:33. comp. Rev. 3:21. (§ 64.) Heb. 7:25, Christ liveth forever, to make intercession for them that come unto God through him. Heb. 10:36, an enduring substance in the heavens. 12:28, an unmoveable kingdom. Hence, the bodies which are to partake of this unchanging happiness, cannot be mortal—"flesh and blood," "corruption" (1 Cor. 15:50), but they will be made immortal. 1 Cor. 15:51—54, 42. (see § 61.)

II. 1 Cor. 3:8, each one shall receive his own reward, according to his own labour. Matth. 25:40, 45, *των ελαχιστων* the least. 1 Tim. 3:13, *βαθμον εαντοις καλον περιποιουνται* they provide for themselves a good grade (or station) of honour. See Matth. 5:19, he shall be considered, *κληθησεται*, great in the kingdom of heaven.

III. 2 Cor. 5:10, that each one may receive the things done in the body. 2 Tim. 4:7, 8. comp. v. 6. In terminating our life, we finish our course in a manner which entitles us to a prize more or less honourable. Gal. 5:10. Matth. 25:35. 2 Tim. 1:16—18. Notwithstanding the progress which may be made, during the time between death and the general resurrection, we may still say with propriety, that the degree of happiness which shall be bestowed on men at the day of judgment, is dependant on their conduct in life, because even that progress which they shall make, will itself be proportionate to their situation at death.

IV. *There is some distinction in gifts and rewards.*—Matth. 25:28. comp. with v. 15:17, *εκαστω εδωκε κατα την ιδιαν δυναμιν* "he confided to each one a sum proportionate to

the measure of his qualifications, to the one a larger, to the other a smaller sum, to trade with; and that servant who was most highly gifted, had an advantage over the other servant, though he also was faithful (comp. v. 23, 21). He was able to accomplish more (v. 16, 20. comp. with v. 17, 22), and was fitted for receiving a much greater trust for the future (v. 28).

Rom. 2: 10, *δοξα παντι τω εργαζομενω το αγαθον, Ιουδαιω τε πρωτον* glory to every one that doeth good, but to the Jew first. Superiour abilities and privileges can certainly advance a man farther in goodness, and thus raise him to a higher degree of happiness, than is attained by others. But the superiour advantages of the former, will in no wise be detrimental to the happiness of the latter.

V. In Luke ch. 19, of the two servants of equal means, that one who did most, was preferred to the other (v. 18) on account of his superiour fidelity. (v. 17, 24, 26, 19.) 2 Cor. 9: 6, he that soweth sparingly, shall reap sparingly; he that soweth richly, shall reap richly. 2 Pet. 1: 11, *πλουσιως*. The following illustration of the position, that though salvation is the pure gift of grace, in all instances, yet different persons may partake of it in different degrees, is found in the work on the Object of the death of Christ: "When a number of criminals are pardoned and restored to the privileges of citizens, they all have alike access to all the blessings of citizenship, and yet some of them may avail themselves of these privileges, more than others, by their peculiar talents and exertions," (p. 380.)

§ 64.

Participation of the righteous in the blessedness of Christ.

The future blessedness of the righteous, may be summarily described by saying, that (1) they shall partake in a high, though not unlimited degree (2), of the happiness of Jesus himself (3).

ILLUSTRATIONS.

I. Among the many brethren of Christ, even the least of them shall be conformed unto the image of the Son of God—shall be coheirs with him. Matth. 25 : 40. Rom. 8 : 29, *συμμορφοι της εικονος του υιου (του θεου)*. v. 17, *συγκληρονομοι αυτου (Χριστου)*.

II. The most intimate union with Christ is a privilege, by which the pious of the human family are distinguished even from angels. See the work on the Object of the death of Christ, p. 584.

III. John 17: 20—22, the glory which thou gavest me, I gave to them (that believe). Matth. 25 : 21, 23, enter into the joy [marriage feast] of thy Lord. comp. 22: 2. Rom. 8: 17. (Ill. 1.) 2 Tim. 2: 10—12, we shall live with him—we shall reign with him (Christ). (§ 62. Ill. 11.) 2 Thess 2: 14. 1 Cor. 1 : 9, the fellowship of Jesus Christ. 1 John 3: 2. 1 Cor. 15: 49. Phil. 3: 21, we shall be fashioned like unto the body of his glory i. e. his glorious body. Heb. 3: 14, *μετοχοι γενομεν του Χριστου* “through Jesus all things are subjected also to his brethren as his coheirs by virtue of their union with him, in as far as they are capable of such participation.”¹ Rev. 3: 21, I will give to him, to sit with me on my throne.

¹ Zweck des Todes Jesu, p. 584.

§ 65.

Christ is the exclusive cause of our salvation.

The reason why the future felicity of the christian, consists in a participation of the blessedness of Jesus, is, because God has decreed that men should obtain salvation through Christ and for his sake (1). The man Jesus is particularly appointed to be the Guide of men to salvation; he is the proper and immediate cause of their salvation (2)—not only because he (3), or God through him (4), will actually bestow salvation on his people, nor merely because Jesus Christ receives the spirits of the blessed dead into the kingdom of heaven (5), and restores their bodies to life (6), and as judge of the family of man, apportions to each one his lot (7); but because he has purchased the right (8) to make us partakers of his blessedness. For, just as the first man, by his transgression, lost the advantages which he had possessed, and involved himself and his posterity in misery (§ 54—57); so (9), on the contrary, did Christ Jesus, by his obedience, purchase the right (§ 87—92) to use his exalted privileges in bestowing salvation on men (10). But this subject will be more fully discussed in the fourth Book, which treats of the Redeemer of the human family.

ILLUSTRATIONS.

I. That salvation is bestowed only through Christ, and on the exclusive ground of his merits, is evident from the following numerous passages. 2 Tim. 1: 9, who hath saved us and called us with a holy calling, not on account of our works, but on account of his own purpose and the grace which was granted us in Christ Jesus, before the world began. Eph. 1: 3—5,

who hath blessed us through Christ, having predestinated us to sonship through Jesus Christ. Eph. 2: 7, the riches of his grace in Christ Jesus. John 14: 6, I am the way (to the Father) and the life. 6: 57, he that eateth me, shall live through me. 1 John 4: 9, that we might live through him the Son of God). 5: 11, and this testimony is this, that God has given us eternal life, and this life is in his Son. John 1: 12, but to as many as received him gave he power to become the sons of God, namely, to them that believe in his (Christ's) name. Gal. 4: 7, heirs of God through Christ. Rom. 6: 23, the gracious gift, *χαρισμα*, of God, is eternal life, through Christ Jesus. 1 Thess. 5: 9, 10, God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ. 1 Pet. 5: 10, God who hath called us to his eternal glory through Jesus Christ. 1 Cor. 1: 4. 2 Tim. 2: 10. Acts 4: 11, 12, *ουκ εστι εν αλλω ουδενι η σωτηρια (η εν Χ. Ι.) ουτε γαρ ονομα εστι ετερον εν ω δευ σωθηναι ημας* neither is there salvation in any other; for there is no other name under heaven, given among men, whereby we could be saved. In this last passage, *σωτηρια* does not signify the cure of diseases, as Teller and Michaelis, in reference to v. 10, have translated it, but its meaning is *salvation*.¹ Peter had, on another occasion (3: 12), referred the populace to the cure of the lame man, wrought by Christ (v. 6), as an evidence of the dignity and glory of his person, and as a reason why they should believe in him as their Saviour (v. 21). And here he gives the same explanation before the Sanhedrim. The two synonymous clauses of v. 12, give a stronger expression to the same truth, which is contained alike in both. From the individual fact that the cure of the lame man was owing to his faith in Jesus, is inferred the general proposition, that

¹ Dissert. De sensu historico, p. 13. Opusc. Acad. Vol. I, p. 17. Diss. I. in Libros N. T. hist. p. 91, 89.

the hopes of men in general centre in Christ. *Εν ανθρωποις* is here used for the simple dative *ανθρωποις*.

II. Acts 5: 31, *αρχηγος και σωτηρο*, i. e. *αρχηγος της σωτηριας*. The Prince and Saviour, i. e. Prince of salvation. John 11: 25, the resurrection and the life. Col. 3: 4, Christ our life. 1: 27, the hope of glory. 1 Tim. 1: 1, our hope. Heb. 2: 10, the Captain or Prince of salvation. 5: 9, the cause of eternal salvation.

III. John 10: 28, I give them eternal life. 11: 25.

IV. John 17: 2, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 1 Cor. 15: 57, thanks be to God, who giveth us the victory, through our Lord Jesus Christ. 2 Cor. 4: 14, knowing that he who raised up the Lord Jesus, shall raise up us also through Jesus. 1 Thess. 4: 14. (see § 62. Ill. 2.) John 5: 22, 27, the Father gave all judgment to the Son. Acts 17: 31, he (God) will judge by that man whom he hath appointed. Rom. 2: 16, God shall judge the secrets of men by Jesus Christ. 1 Tim. 6: 14, until the appearance of Jesus Christ, whom [God shall show].

V. *Jesus Christ will perfect the happiness of the blessed.*—2 Tim. 4: 18, The Lord shall preserve me unto his heavenly kingdom. comp. v. 8. 1. John 11: 26, 25. Luke 23: 42. Acts 7: 59, Lord Jesus! receive my spirit. The souls of those who died before the time of Christ and obtained salvation, were saved for Christ's sake. Gen. 5: 24. Heb. 11: 5. (§ 69. Ill. 1). Luke 20: 37, where the salvation of Abraham, of Isaac, and of Jacob, is spoken of. 16: 23. John 8: 56, 52. (§ 66.) But their salvation has received an accession, since the man Jesus is in heaven (§ 97). And the saints who died before Christ, will receive from him who is the first that ever arose from the dead, their bodies which were subjected to death on account of

Adam's sin. 1 Cor. 15 : 20, 23. Col. 1 : 18. Acts 26 : 23. These bodies shall be in a renovated form ; and thus the ancient saints shall receive their full measure of blessedness. From Christ, the salvation of all men shall receive its consummation,¹ even of those who arose shortly after him.² Salvation shall be perfected by him, at the time of the general resurrection and judgment.³ Until all the citizens of the future world have been born, it is impossible that the present state of the human family, and of the things of this world, *αιων ουτος* Luke 20: 34, should terminate, or that the expected new order of things (§ 61) should begin, in which *being born* and *dying* shall no more be found (v. 35). But when the new order of things begins, the salvation of men shall receive its completion, not only by their receiving their bodies (v. 35), but also by being reinstated in the possession of their original residence (§ 61. Ill. 16—23) in a renovated form adapted to their life of future happiness. And as this visible world cannot be renovated, until all the citizens of the future world are born (2 Pet. 3: 13), and until the reformation of those who are to be sanctified, shall have actually taken place (v. 9) ; the consummation of the happiness of the blessed dead which arises from being located in the new world, must necessarily be deferred,⁴ until the time of the last generation of the human family (§ 61. Ill. 13), until the majestic appearance of the Judge who shall assign to the risen dead and to those then living, their residence in the new-created world, and give to each such a station as his conduct in this

¹ 2 Tim. 4: 8. Heb. 11: 39, 40.

² Matth. 27: 53. Hess' Biography of Jesus, Vol. II. p. 312, 363.

³ In John 5: 21, 22, Christ combines *ζωοποιειν* and *κρινειν*. v. 27, 29.—*κρισις* and the *αναστασις* will be at the same time.—v. 28, 29, the resurrection and judgment will be on the last day. John 12: 48. 6: 39, 40. 2 Thess 1: 7—12. 2: 1. comp. 1 Thess. 4: 15, 7. 2: 1. 1 John 4: 15. 1 Cor. 15: 23. Rev. 20: 11.

⁴ Heb. 11: 40, that they might not be perfected without us. See comment on Heb. Note *f.* in loc.

life may justify. 2 Cor. 5: 10. 2 Tim. 4: 6—8. Matth. 25: 34. It is for this reason, that this “last time” and the advent of the Lord which shall follow, are so frequently represented as the final object and end of their most important expectations. See John 6: 39. 14: 3. 1 Pet. 1: 5—9. 1 Cor. 1: 7. Phil. 1: 6—10. 3: 11, 20, 21. 1 Thess. 1: 10, to wait for the Son of God from heaven. 2: 19. 3: 13. 5: 10, 4, 23. 1 Tim. 6: 14. 2 Tim. 1: 18. 4: 8. Tit. 2: 13. Col. 3: 4. 1 John 3: 2. 4: 17. Heb 9: 28. 10: 25, 37. 12: 26, “yet once more I will shake not the earth only, but also heaven; and transform heaven and earth into a state in which they shall be immutable.” 2 Pet. 1: 16. 3: 4—14, the power and coming of our Lord Jesus Christ. When the apostle Paul animates the christians by the prospect of happiness after the resurrection, he by no means denies that they will be happy immediately after death; as is evident from those passages in which he speaks of their blessedness between death and the judgment. 2 Cor. 4: 14. 5: 6, 9, 10.¹

VI. John 5: 28. 6: 39—54. Phil. 3: 20.

VII. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works—he is the Judge of the living and the dead, appointed by God—he (God) will judge the world in righteousness, by that Man whom he has appointed—we must all appear before the judgment seat of Christ—I charge thee, by the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom. Matth. 16: 27. 25: 31. Acts 10: 42. 17: 31. 2 Cor. 5: 10. 2 Tim. 4: 1. John 5: 22—27. Rom. 14: 10. 1 Cor. 4: 5. 2 Thess. 1: 7. God will conduct the judgment of mankind, through Jesus, because he is a *man* [John 5: 27, *ὅτι υἱὸς ἀνθρώπου ἐστὶ*. comp. Acts 17: 31, *ἀνθρώ*]. In this passage of John, the phrase “Son of

¹ Dissert. de Vita Beata, Note 28.

man" is used without the article, and therefore does not, as it would with it, mean a particular and distinguished man, the Messiah, but signifies, indefinitely, *a man*; as in Heb. 2: 6. Mark 3: 28. The phrase *ὁ υἱὸς ἀνθρώπου*, with the article, designates *the man*, *κατ' ἐξοχὴν*, in the superlative sense.¹ There is a certain day appointed for the awful scene of judgment. "He hath appointed a day²—judge nothing before the time, until the Lord come³—in the day of wrath⁴—then."⁵ This day is indeed unknown to us. "It cometh as a thief in the night."⁶ It is the day which is also the end of the present state of the world,⁷ "the last day." On this solemn day, the whole human race *ἐκαστος*⁸ shall be judged. Nor shall there be any exception; but all who have ever lived⁹ upon the earth,¹⁰ or shall then be yet living,¹¹ shall be included in the process, which shall take place in the presence of the angels.¹² At this judgment Jesus, who is now invisible on earth (Col. 3: 3), will not only evince his presence by particular instances of his agency; but the *man*¹³ *Jesus* will himself be visible, just as he was formerly visible and present on this earth, "the Lord shall descend from heaven."¹⁴ *ἡ ἀναγγελία τοῦ σημείου τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ*

¹ See Rev. 3: 17, *ὁ ταλαιπώρος καὶ ὁ ἐλεεινός*, by which is meant, the Son of man whose history is mentioned in Dan. 7: 13. See Dissert. in Libros N. T. historicos, p. 33. Schleusner's *Lex. art. ἀνθρώπος* no. 3. Schmidt's Dissert. in Henke's *Mag.* Pt. II. p. 3. No. XVIII.

² Acts 17: 31. ³ 1 Cor. 4: 5. ⁴ Rom. 2: 5. ⁵ Matth. 16: 27.

⁶ Matth. 24: 36. 1 Thess. 5: 2. 2 Pet. 3: 10.

⁷ Matth. 13: 40, 49. John 12: 48. Rev. 20: 11. 2 Pet. 3: 7.

⁸ Matth. 16: 27. 25: 32. Rom. 2: 6, 16. 2 Cor. 5: 10. Jude 15.

⁹ Acts 17: 31.

¹⁰ John 5: 28, all who are in the graves. Rev. 20: 12, 13.

¹¹ 2 Tim. 4: 1. 2 Cor. 5: 9. Acts 10: 42. 1 Pet. 4: 5.

¹² Matth. 25: 31. 13: 41, 49. 16: 27. 2 Thess. 1: 7. Jude 14.

¹³ John 5: 27. Acts 17: 31.

¹⁴ 1 Thess. 4: 16.

the Son of man, this wonder, will appear visible in heaven.”¹ The object of this solemn appearance of Jesus, is to display to the world his greatness and his glory. Acts 1: 11, “He will come in the same manner as ye saw him ascend to heaven.”² Then the wicked who shall then be still living (1 Thess. 5: 3), and have, therefore, never seen his invisible glory; and those who shall have died, but had not been admitted to the presence of the Redeemer, and who through the ages of futurity shall be banished from his blessed society (Matth. 25: 41)³ shall have at least one opportunity of seeing the glories⁴ of the Redeemer, and of being convinced of the dignity of his person by the view of his glory and that of those on whom he bestows his salvation. 2 Thess. 1: 10, when he shall come to be glorified among his saints and to be admired by all them that believe. 1 Thess. 3: 13. Heb. 11: 39. Col. 3: 4. And now, at least, they shall be compelled to acknowledge and adore their Lord, through whose merits (even though they had not heard of him) they might have been saved, or whose doctrine they rejected when preached to them, and whose person they refused to adore. 2 Thess. 1: 10, “at that time my declarations concerning your salvation will be confirmed in such a manner that no one can doubt them.”

¹ This interpretation is defended (in Dissert. I. in Lib. N. T. histor. p. 37.) on the following grounds: a) In the parallel passages, Luke 21: 27. Mark 13: 16, we find, instead of “the sign of the Son of man” merely “the Son of man;” and Matthew himself explains these words thus: “they shall see the Son of man.”—b) Christ is called a miracle or wonder, *σημειον*, in other passages also. Luke 11: 30, 29, 14—16, after many other wonders, *σημεια* (Luke 21: 25) which shall be seen in the heaven (Matth. 24: 29), Christ himself, the greatest of all wonders, shall also appear.” If *σημειον* were intended to mean miracles wrought by Christ, it would be *σημεια*. The genitive in this case is genitive of apposition; as is *σημειον ιασεως* in Acts 4: 22; and 1 Pet. 3: 4, *ὁ κρηπιτος της καρδιας ανθρωπος* instead of *κρηπιτος ανθρωπος, η καρδια*.

² Heb. 9: 28. compare Ernesti Theses Theol. dogm. P. III. Thes. IV.

³ See Morus’ Epit. Theol. Christ. p. 295.

⁴ Matth. 25: 31. Luke 9: 26. 2 Thess. 1: 7.

Phil. 2: 10, 11, that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth. Matth. 26: 64, "ye shall see the Son of Man coming on the clouds of heaven," in allusion to his second coming. In this solemn manner, shall this honour which God has appointed him, be shown to Jesus, and redound to the glory of God. Phil. 2: 9. John 5: 23. Heb. 2: 9, "the present power and dominion of Jesus, assures us of the future subjection of all things to him." In this solemn manner, will it then be demonstrated, that no individual was lost on account of the natural depravity in which God suffered him to be born; but that God in his mercy had provided a Redeemer for the fallen race of man, whose dignity and allsufficiency can then no longer be doubted, in view of the splendour of his appearance and the host of blessed spirits who are indebted to him for their salvation (2 Thess. 1: 10, 12. Col. 3: 4). And in this awful manner, will it be demonstrated that the wicked are the cause of their own condemnation, and owe their misery not to God but to themselves. But not only on Jesus and on God, will this scene reflect honour. It will be honourable in the highest degree¹ to the saints; for they shall be pronounced the beloved of Christ and of his Father,² in the presence of the angels³ and of the whole human family; and shall actually receive all those blessings, the expectation of which exposed them to ridicule and contempt. 2 Thess. 1: 10. 1 Pet. 1: 9.

Christ's second coming is to be literally understood.—Those who deny that Christ will come visibly, to judge the world, do not all evade the natural meaning of the texts in question, in the same way.—1. Some assert, that "Jesus did not mean a visi-

¹ 1 Pet. 1: 7. 5: 4. 2 Tim. 4: 8. Rom. 2: 7, 10. 1 Cor. 4: 5. 2 Thess. 1: 12. Col. 3: 4. 1 John 3: 2. Opuscul. Vol. II. p. 102.

² Matth. 40: 34.

³ Luke 12: 8. Rev. 3: 5. 20: 12, 15.

ble advent. All his declarations, such as Matth. 25 : 31, must be understood as meaning an invisible coming to promote his kingdom, or the triumph of Christianity over Judaism ; they are wholly figurative."¹ In reference to a future retribution, they contend that "his doctrine is merely this : Our lot in the future life, depends on our obedience or disobedience to the commands which Jesus gave us in the present life ; and a future life may be expected in which the pious followers of Jesus shall be eternally happy."² This, however, was not the belief of the disciples of Jesus. They adhered to the common Jewish opinion of a visible advent of the Messiah.³ In refutation of these views, the reader may consult the Tüb. gel. Anzeig.⁴ Henke's Magazine,⁵ and Paulus' Commentary.⁶ The following are the principal arguments against the figurative interpretation of the declarations of Jesus concerning his advent. — 1. The declarations of Jesus expressly assert a visible advent, and in the strongest terms. — 2. His hearers could not well have understood him as meaning any thing else than a *visible* appearance. — 3. These declarations (such as Matth. 25 : 31) were addressed to his disciples, and if they are to be interpreted figuratively, he ought certainly to have given them some intimation of it.—II. "The declarations of Jesus relative to his second coming cannot, indeed, without violence be interpreted in a figurative manner ; but Jesus accommodated himself to the ideas of the Messiah, entertained by his contemporaries, only correcting

¹ Eckermann's Theol. Beiträge, B. 2. St. 2. S. 209, 213. Ammon, on the Declarations of Jesus concerning his coming to judgment. New Theolog. Journal, Vol. 3. No. 3, p. 185.

² Eckermann's Beit. sup. cit.

³ Eckermann, ut sup. p. 213. Ammon's Scientific and practical theology, p. 314.

⁴ For 1793. No. 58, p. 461.

⁵ Vol. II. No. 2, p. 393. Vol. V. No. 3, p. 538.

⁶ Pt. III. p. 380, 484.

them in some respects." This opinion is maintained by the author of a *Historico-critical Dissertation on the declarations of Jesus concerning the Messiah's kingdom*. It is refuted in § 13, III. 2.—III. "Jesus himself was somewhat attached to the erroneous ideas of his contemporaries, relative to the nature of the Messiah's kingdom; and in his declarations concerning his second coming and the circumstances connected with it, he was indeed sincere, and uttered the sentiments of his heart; but in these matters he cannot be our guide." This opinion is advocated in the *Dissertation entitled, Historico-exegetical Scepticism in relation to the declarations of Jesus concerning the Messiah's kingdom as expected by the Jews*.¹ It is refuted by the evidences of the unlimited authority of Jesus which are considered in §§ 6—8.

VIII. Eph, 1: 6, 7, he hath made us accepted, [*εχαριτωσεν* bestowed his grace upon us] through the beloved (Christ), by whom we have redemption, through his (Christ's) blood. Rom. 3: 24. 5: 1, 2.

IX. 1 Cor. 15: 21. Rom. 5: 1, 11—19, 21. Compare § 59.

X. 1 Cor. 15: 48, &c, as we have borne the image of the earthy, we shall bear the image of the heavenly also.



§ 66.

The salvation purchased by Christ, is intended for all men.

The purpose of God, not to consign men to punishment (1), but to bestow salvation on them through Christ, is just as universal as is that mor-

¹ Henke's Mag. Vol. V. No. 3, p. 520—556.

tality which is derived from Adam (Rom. 5 : 12—19). Accordingly, God intended salvation through Christ, deliverance from the innate depravity of our nature and the evils connected with it (such as the terrors of death, § 60—64), not only for a few individuals or nations, but for the entire mass of mankind (2), not excepting even those who had died before the advent of Christ (3).

ILLUSTRATIONS.

I. 1 Thess. 5 : 9, God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.

II. *Christ tasted death for every man ; the atonement is general.*—In the passages, Matth. 26 : 28. 20 : 28. Heb. 9 : 28. Rom. 5 : 15, —the word *πολλοι* many, does not presuppose another part of the human family to whom the declaration contained in those passages, cannot be applied. But the object of this word, is, to remove a limitation of the declaration to a few, or to any particular people ; such as was the limitation of the Old Covenant to a single nation, in opposition to the New. Matth. 26 : 28. Heb. 9 : 15, 18. 8 : 6. That this is here the signification of the word *many*, is evident from other passages, in which “all” is used instead of it (Rom. 5 : 15, 19) ; as is the case in v. 18, *εις παντας ανθρωπους εις δικαιοσιν ζωης* (even so, by the righteousness of one, came) unto all men justification of life. 1 Tim. 2 : 1—6, who (God our Saviour) will have all men to be saved and to come unto the knowledge of the truth. 4 : 10, for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men and especially of them that believe. Tit. 2 : 11, for, the grace of God that bringeth salvation (i. e. the saving grace of God) hath appeared unto all men. 2 Cor. 5 : 15, and that he (Christ) died for all. v. 19, God, through Christ, reconciled the world unto himself. 1 John 2 : 2, and he is the propitiation for our sins, and

not for ours only, but for the whole world. John 6 : 51, I am the living bread, which came down from heaven ; if any man eat of this bread, he shall live forever ; and the bread which I shall give, is my flesh, which I will give for the life of the world. 3: 16, for God so loved the world, that he gave his only begotten Son, that every one who believeth in him, should not perish, but have everlasting life. 1: 29, the next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Heb. 2: 9, but we see Jesus, who was, for a little while, put lower than the angels, who for the suffering of death, was crowned with glory and honour, that according to the gracious purpose of God, he might taste death for all men.

III. *The atonement was made for those also who died before the death of Christ.*—This is evident from the universality of the atonement, which is equal to the universality of death and all the miseries entailed on us by Adam. Rom. 5 : 18, 19. comp. v. 12—14. Hence it is certain, that by “ the sins that are past ” (Rom. 3 : 25), and “ the transgressions under the first Covenant (Heb. 9:15), are meant, not only the sins of persons then living, but in general the sins of those who had lived before that time.¹ The same doctrine is taught also in Heb. 9: 25, 26, “ Christ was not under the necessity of offering himself frequently since the beginning of the world, or of bringing a particular offering for every age ; but now, once for all, he hath appeared at the end of the world, to offer himself a sacrifice, that the punishment of sin might be removed.” God, in his goodness and mercy, bestowed pardon and salvation on those righteous also, who died before the time of Christ’s sufferings ; but their judicial or legal liberation from the punishment of sin, and their legal admission to the eternal inheritance, they did

¹ See the work on the Object of the death of Christ, p. 562—567.

not receive until after the death of Jesus.¹ To this subject refers also the passage 1 Pet. 3: 18—20,² in reference to which

¹ The work on the Object of the death of Jesus, p. 562—567.

[² Of this very difficult passage, we shall give the views of several eminent critics, and leave the reader to make his own choice. The first is that of the learned and pious Hebrew scholar, Schoettgen, who, regarding the phrase *πορευθεις εκηρουξεν* as a Hebraism (similar to *לָחַץ לָחַץ*—by the LXX, 2 Sam. 5: 10, *και διεπορευετο Δαβιδ πορευομενος και μεγαλυνομενος*); *πνευματα* as meaning men in general; *φυλακη* as referring to civil oppression and servitude to Satan; and placing a *period* after *απειθησασι*; and reading *οτι*, with the Geneva edition, Erasmus, and others; gives the following sense: “For, it is better, if such be the will of God, that ye suffer for well doing than for evil doing. For Christ also once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in his human nature, but made alive in his divine, in which he continued (by his apostles) to preach unto the enslaved and unbelieving minds of men. For, once before, in the times of Noah, God waited with longsuffering, for the repentance of men, while the ark was building, in which (as they did not repent) only a few, namely, eight souls, were saved from the water. But, now there is a different kind of flood, namely, baptism, (which does not destroy us, but) which saves us (and which is not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”—Another version is this: “For it is better, if it be the will of God, that ye suffer for well doing than for evil doing; for Christ also once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh (i. e. his human nature), but raised (in spirit, with a spiritual body,) in glory, in which he went and proclaimed (his death and glorious resurrection) to those ransomed spirits in the days of Noah, who were at first incredulous for a while, whilst the longsuffering of the Lord delayed (the punishment), during the time the ark was building, (but who afterward, when they saw the waters rising, repented before they were drowned,) in which, few, that is, eight persons were saved from the water. In like manner, now also it (water) saves us in baptism, which resembles it (the flood), and is not the mere washing away of the filth of the flesh, but access to God with a good conscience through the resurrection of Christ.” This is, in substance, the interpretation of Dr. Storr; and for the grounds on which it rests, the reader is referred to his invaluable work on the Object of the atonement. But both these versions deviate considerably from the common acceptation of some of the words in the original. A version which should be better supported by usage and accord equally well with the context, would be preferable. Such the following appears to be: “For it is better, if such be the will of God, that ye suffer for well doing than for evil doing; for Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive in the spirit; in which also he went to make proclamation to the spirits in the place of keeping, who were formerly incredulous, when the longsuffering of the Lord waited, in the days of Noah, and while the ark was preparing, in which, few, that is, eight persons, were saved by water; by

we remark, that Jesus would not have gone to announce the joyful news (4: 6, *ευαγγελισθη*) of his death and glorious resurrection, to those ransomed (*εν φυλακη*) spirits (who repented after the deluge had begun, before they were drowned), if they were not interested in these events, if they had not belonged to those *αδικοις* unjust (v. 18) for whom he died.



§ 67.

Though salvation is provided for all, some do not attain it.

But it does not follow that all men actually attain this salvation (§ 58, 65). For, though God, in mercy, made provision that the depravity and misery to which mankind were, without their fault subjected, should not of itself, prove a permanent injury to any individual; nevertheless, his justice, required, that, though the blessings of salvation were provided without distinction for all, even for those (1) who through their own fault fail ultimately to attain them (2); no one should actually obtain possession of them who had continued, until the hour of death, until the time of actual admission to the enjoyment of the heavenly blessings purchased by Christ, to be unfaithful in the use of those talents which, notwithstanding the universal weakness of men, were still entrusted to him (3). Still, by virtue of the same love which prompted God to provide salvation for all men, he wills that no one may be found guilty of unfaithfulness (4).

which now we also are saved, in the antitype, baptism, which is not the putting away of the filth of the flesh, but access to God, with a good conscience through the resurrection of Jesus Christ. S.]

ILLUSTRATIONS.

I. That Christ died for those also who shall be lost, is taught in 1 Thess. 5: 9 &c. comp. 3: 5, where Paul presupposes it as possible that his exertions might prove fruitless. Matth. 18: 11—14, even so it is not the will of your heavenly Father, that one of these little ones should perish see v. 6. &c. Rom. 14: 15, but if thy brother be grieved on account of the meat, thou dost no longer walk according to love. Destroy not him with thy meat, for whom Christ died. 1 Cor. 8: 11, and through thy knowledge the weak brother shall perish, for whom Christ died. 2 Pet. 2: 1, but there were false prophets, also, among the people, even as there shall be false teachers among you, who introduce destructive sects, and deny the Lord that bought them, and bring upon themselves swift destruction. 2 Pet. 1: 9. Luke 22. 19. Here Jesus does not exclude the traitor (v. 21) who was lost (v. 22), from the number of those for whom he offered his body and shed his blood. If the conditions of pardon and salvation are not fulfilled by men, the universality of the pardon itself is not thereby destroyed. Thus, should the son of a king intercede for a body of criminals, and obtain a pardon for them; if the pardon is procured for them all, and offered to them all, on certain conditions to be performed by them, the pardon is universal, whether they all avail themselves of the benefits of it or not.

II. *The wicked are lost because they refuse to accept salvation.*—Rom. 1: 18, the wrath of God is revealed. v. 19, because that which may be known of God [a knowledge of God] is manifest in them. v. 20, that they may be without excuse. 9: 32. 10: 16, they have not all obeyed the glad tidings. v. 21, all the day long have I extended my hands to a disobedient and gainsaying people. Acts. 13: 46, ye judge yourselves unworthy of everlasting life. 2 Thess. 2: 10, they received not the

love of the truth, that they might be saved. (Comp. v. 12) Matth. 23: 37, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not. Luke 19: 44, thou knewest not the time of thy (probationary) visitation, *επισκοπης*. 7: 30, the Pharisees and lawyers, by not being baptised by him, frustrated the counsel of God concerning themselves.

III. Luke 16: 10. 19: 13, 15, 17, 26. Matth. 25: 19, 21, 23, 26, 29. 1 Cor. 4: 2, it is required of stewards that they be found faithful.

IV. Ezek. 18: 23, "should I take delight in the misery of the wicked (says Jehovah), and not much rather wish that he should turn from his ways and live?" comp. v. 32. 33: 11. Luke 14: 21. Rom. 2: 4, the goodness of God leadeth you to repentance. 9: 22, *ηνεγκεν εν πολλη μακροθυμια σκευη οργης κατηρτισμενα εις απωλειαν* "God had borne those who had been already ripe for punishment, with much longsuffering (in order that they might reform)."¹ 1 Tim. 2: 4, who will have all men to be saved, and to come unto the knowledge of the truth. 2 Pet. 3: 9, the Lord does not delay the promise (as some account it a delay), but he is longsuffering toward us, not willing that any should perish, but that all should come to repentance.

¹ Dissert. II. in Epist. ad Coloss. et Phil. Note 156.

§ 68.

Little children also are saved for Christ's sake.

According to this purpose of the divine will those who die in infancy, and to whom the title to heaven purchased by Christ, belongs no less than mortality (Rom. 5: 12, 18, 15), will undoubtedly obtain this salvation (1). For, unlike the wicked (Luke 16: 10), they have not lost their right by disobedience. Nor will that natural depravity be laid to their charge, by which they were deprived alike of life and of opportunity to evince their faithfulness in the use of their talents in this life (2).

ILLUSTRATIONS.

I. Mark 10: 14, 15, *των γαρ τοιουτων (παιδιων) εστιν η βασιλεια του θεου* for of such is the kingdom of God. Children must have been included in the word "such," because the proposition "the kingdom of God belongs to humble adults, to such as have as little pride and arrogance as children," would be no reason (*γαρ*) why children should not be prevented from coming to Jesus.¹ Children partake of the pardon and salvation purchased by Christ, as well as adults, only in a measure commensurate with their smaller capacity.

II. *Depravity of Children.*—Even the smallest child is not an undepraved creature of God. It is at least unworthy of being transferred into the society of the citizens of heaven. Its mortality is a part of the punishment of Adam's sin, in which all mankind participate. The remainder of this punishment is remitted. The child is, after death, treated as though it were an undepraved crea-

¹ On the Object of the death of Christ, p. 506.

ture of God, as though it were not under the curse of the law. It is received into the society of the holy angels.¹



§ 69.

Faithful obedience to the dictates of conscience is, in adults, the condition of participation in the salvation purchased by Christ.

The condition, on which adults or those who have attained the use of reason, obtain the salvation purchased by Christ (1), is faithful (2) obedience to the voice of conscience. (Rom. 2: 12—15). Conscience urges them to reverence for an invisible Judge, whose being and attributes they can learn (3) from his visible works, with a clearness proportionate to the degree in which they cherish and obey her monitions. These are moreover, occasionally, in the providence of God, excited to the highest degree of sensibility by external circumstances, such as blessings (4) or misfortunes (5) of unusual magnitude.

ILLUSTRATIONS.

I. To these, for example, belongs Enoch. Heb. 11: 5, *Ἐνωχ μετετεθη, του μη ιδειν θανατον* “Enoch was taken away from the earth to enjoy eternal salvation,” see § 65.²

II. Heb. 11: 5, God took Enoch away, because he had

¹ Sup. cit. p. 660, 536. [On this subject, Whitby makes the following energetic remark: “Imo, infantes poenis aeternis subicere, ob peccatum Adami, est severius cum iis agere, quam cum ipso diabolo aut cum Adamo qui peccatum ipsemet commisit.” See on this subject, the Theological Dissertation of Dr. Mosheim entitled, “The salvation of christian and pagan infants demonstrated;” Buddei Theol. Dog. Lib. III. cap. II. § XXIV. p. 591. S].

² See Storr’s Commentary on the Heb. in loc. Notes *m*, and *n*.

long before been his faithful and beloved servant, *μεμαρτυρηται ευηρεστηκεναι τω θεω*. The approbatory sentence relative to Enoch, that "he gained the approbation of God and served him *יהוה נִחַם אֱתֵיהוּ* given him in v. 22, is repeated at the mention of his being taken away (Gen. ch. 5).¹ According to Heb. 11: 6, Enoch also expected a future retribution.² "Those also who lived before Christ, (or since that time,) and yet knew nothing of a Redeemer, will doubtless partake of that salvation purchased for every individual of the human family, if they have only cherished a faith in God as far as their circumstances rendered it possible, and acted in obedience to the dictates of this faith. Nor will the fact that they knew nothing of this atonement prevent its application to them."³

III. Rom. 1, 19—21. Acts 14: 17. Ps. 19: 2—4.

IV. Rom. 2: 3. Job. 33: 18, 25.

V. Luke 15: 14—17, (parable of the prodigal son), compare Job 33: 19 &c.



§ 70.

Provisions of God for the promulgation of saving truth among men.

God, from the beginning, promoted the dissemination of saving truth by various special instructions and institutions (1). Afterward, for wise purposes (2), he confined the immediate and most distinct revelations of his will to the people of Israel (3) only (4). But even this limited arrangement was frequently the means of diffusing religious knowledge

¹ Ibidem, Note o.

² Ibid. Note g.

³ The Dissertation on the Death of Jesus, p. 684.

among other nations (5). Its principal object was, to promote the welfare of the whole human family (6), and to pave the way (7) for the doctrines of Christianity, which were intended indiscriminately for all nations (8).

ILLUSTRATIONS.

I. See § 19. Ill. 3. Reuss' Opusc. fasc. II. p. 115 &c ; and Zacharias' Biblische Theologie, § 213. Pt. IV. p. 5 &c.

II. Superstition and irreligion would, even among the descendants of Abraham, soon have suppressed the knowledge of God and his promises, or at least prevented their dissemination. For they only, too often manifested their inclination to an imitation of the Heathen. But God, who wished his revelations to be preserved for the benefit of posterity, prevented this, by giving them the Mosaic law, a peculiar government, which prevented their amalgamation with other nations.¹

III. On the subject of the knowledge possessed by the Israelites before the time of Christ, see the work *On the Object of the death of Christ*,² and the *Commentary on Hebrews*.³ In the former passage, it is shown how the attentive and virtuous Jew could be instructed, by the laws concerning sacrifices, which referred only to his restoration to temporal advantages among his nation, to seek refuge in the undeserved mercy of God, in order to obtain peace of conscience in reference to his future destiny, or to excite in him the expectation of another, better, and more efficacious scheme of mercy in the invisible world.

IV. Ephes. 2: 14, "Jesus took away the law, which was a wall of partition between the Jews and Gentiles," *μεσοτοιχον*. Col. 2: 14.

¹ On the Object &c. p. 470.

² p. 446, 498, 684.

³ Comm. on Heb. 10: 7, note a, p. 207.

V. See the works cited in Ill. 1. Occasionally, some of the adjoining nations, also, were instructed by teachers sent specially to them, e. g. the inhabitants of Nineveh, by the prophet Jonah, Matth. 12: 41, compare Zacharias sup. cit. p. 30, 41.

VI. Gen. 12: 3, and 22: 18, through you—through your descendants—all the nations of the earth shall be blessed. See Hess, on the kingdom of God, sect. 21 ; On the people of Israel viewed in connexion with the human family ; Connexion between the preparatory and the main institutions of God, Pt. II. p. 5.

VII. *The Mosaic religion was preparatory to the Christian.*—Gal. 3: 19—24, ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν the law was our pedagogue to lead us to Christ. 4: 1—3. The written mosaic law of God, placed the depravity of man in a clearer light, by expressly declaring the wickedness of immoral actions, and by preparing the Jews for a more grateful reception of the gracious dispensation of Christ, inasmuch as they saw that the laws of Moses could not urge them to the fulfilment of their duties.¹

VIII. *The christian religion was intended for all nations.*—Matth. 28: 19, go ye, therefore, make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. 24: 14, this Gospel of the kingdom, shall be preached in the whole world. Luke 24: 47, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. John 10: 16, and other sheep I have which are not of this fold : them also I must bring—and there shall be one fold and one shepherd. Acts 17: 30, God now commandeth all men every where, to re-

¹ See the work on the Object of the death of Christ, p. 466 ; Comm. on Heb. 10: 7. Note a.

pent. 1 Tim. 2: 4, who (God) will have all men to come to a knowledge of the truth. Rom. 1: 5, from whom we have received grace and the apostleship for the dissemination of the faith among all nations for his name see v. 14. 10: 18, their sound (of those preaching the glad tidings of peace) went through all the earth. v. 15. 9: 24. Eph. 1: 9—13, ἡμῶν to us, Jews, ὑμῶν to you, Gentiles. 2: 3, he hath purposed—to gather together into one all things in Christ. 3: 6—9, that all might see. Col. 1: 5, whereof ye heard before in the word of the truth of the Gospel, which is come unto you as it is in all the world. 1: 23, the Gospel, which has been preached to the whole creation under heaven. v. 28, that we may present every man perfect in Christ Jesus. Mark 16: 15, go ye into all the world and preach the Gospel to every creature.



§ 71.

Salvation may for Christ's sake, be extended to those also who are not acquainted with Revelation.

The reasons why, before the time of Christ (1), as well as since his resurrection, so many nations were not favoured with that revelation (2) which was given to the Jews and also to other nations after the ascension of the Redeemer, are as little known to us, as the reasons of many other things (3) which are under the guidance of divine Providence (Rom. 11: 33) (4). But this we know, that only from him shall much be required, to whom much has been entrusted (5); and that to entertain a different opinion concerning the dealings of God, would be irreverent (6). Hence we know that those who have enjoyed but few means and helps

(7) to piety and virtue, though they will not, if disobedient, escape punishment (8) shall be "beaten with fewer stripes" (9) than those who had been favoured with more and better means of grace and incitements to piety, and who yet neglected them; and on the contrary, that those who have been faithful in little, will hereafter partake (10) of the greater blessings purchased for them also by the Saviour, in a degree commensurate with the qualifications which they have here attained (11).

ILLUSTRATIONS.

I. Deut. 4: 7, where is there a great people, to whom the Lord gives such revelations of himself as to the people of Israel? Ps. 147: 20, thus has he done to no other people—the other nations know not his laws. Acts 14: 16, in times past he suffered all the heathen to go their own way.

II. *Nature of the Gospel call.*—Those who have not become acquainted with the revelation, are not among the *κλητοι* or called. For those who are "called," are those who, through the instrumentality of some means of instruction appointed by God, are invited to salvation, and to a course of thinking and acting worthy of such a calling. 2 Thess. 2: 13, God hath, from the beginning chosen you to salvation—whereunto he called you by his own Gospel. 1 Thess. 2: 12, God who called you to glory in Christ Jesus. 1 Pet. 5: 10. 1 Tim. 6: 12, called to eternal life. Phil. 3: 14, I press toward the mark for the prize whereunto God from on high has called me in Christ Jesus. Eph. 4: 4, ye are called in one hope of your calling. Eph. 4: 1. 1 Thess. 2: 12, that you would walk worthy of God, who called you unto his kingdom and glory. Luke 5: 32, I came not to call the righteous, but sinners to repentance. Nor does the reality of the *call*, depend upon the fact whether they accept or reject it. For many are denominated "the called, *κεκλημενοι*

(Luke 14: 16, 24, 18—20. Matth. 22: 3, 8), who rejected the call: and in other passages (1 Cor. 1: 24. comp. v. 23), this appellation is given to those who accept the doctrines of Christianity, in contradistinction from unbelieving Jews and Pagans. Some of the *called* embraced the doctrines of christianity with sincerity, and applied them to the advancement of the salvation of their souls,¹ thus becoming genuine members of the people of God, of that people who love their God, and may receive eternal salvation from him. Rom. 8: 28, 30, whom he called—he glorified. 1 Pet. 2: 9, *εθνος ἅγιον, λαος εις περιποιησιν—του καλεσαντος ὑμας* the holy nation, the people of his (God's) property [owned by God], that ye should show forth the praises of him who called you. comp. Rom. 11: 29. Is. 48: 12, where *κλησις* is applied to the reception of the Israelites as the people of God. And some of the “called,” on the other hand, merely give the christian doctrines an external reception, and are outwardly attached to the true people of God; for we are expressly told, that many are called, but that few only are chosen.²

III. *God makes men to differ in many things.*—But the difference among men is not confined to the circumstance, that some are called in the sense defined in the preceding Illustration, and others not. There is a diversity in many other external circumstances, circumstances which exert an important influence on the improvement of the human mind. Their talents are different, their education is different, the society to which they have access is different, and different also are the peculiar providential circumstances which occur in their lives.

¹ Rom. 9: 23, 24. ² Tim. 1: 9. 1 Cor. 1: 7—9.

² Matth. 22: 14. comp. v. 11. One of the guests had no marriage garment. See Zacharias' Biblical Theolog. § 218. Eckermann Theol. Contrib. Vol. I, p. 60, where he proves that “being called” did not embrace the idea of certain ultimate attainment of salvation.

IV. *Nevertheless, God is just, and wise, and good.*—It is certain, that in the divine government of the world, there is no partiality. Acts 10: 34, then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and doth what is right, is accepted of him. Rom. 3: 29. 1 Tim. 2: 4—6. Col. 3: 11. And it is certain, not only that the omniscient and wise¹ Governor of the world, who alone has a perfect knowledge of the situation of every individual and of mankind at large, chose the most suitable time for the appearance of Christ; but also that he determines with inscrutable wisdom the particular periods in which the knowledge of the truth is diffused over the different nations of the earth in greater abundance. Tit. 1: 3, he manifested his word in due times. 1 Tim. 2: 6, who gave himself to be a ransom for all; to be published in due time. Gal. 4: 4, when the fulness of time was come, God sent his Son *ὅτε ηλθε το πληρωμα του χρονου* when the time was fulfilled or had arrived, which was appointed of the Father (see v. 2.) comp. v. 2. Rom. 11: 30—34.²

V. Luke 12: 48, to whomsoever much is given, of him shall much be required. That unbelief, *απιστια* which (according to John 3: 18, 36, Mark 16: 16), subjects its possessor to the sentence of damnation, is not even possible with those who have never heard the Gospel. John 15: 22. Rom. 10: 14. And those passages themselves presuppose in the unbeliever an acquaintance with the Gospel. Comp. John 3: 19, 32—34. Mark 16: 15. John 6: 40. 14: 21.³ And in § 74, it is proved that Rom. 8: 29 &c. does not exclude those who have not been called, from the hope of salvation. This

¹ Rom. 16: 27. comp. v. 25. .

² Comp. Reuss' Opusc. Fasc. II, p. 151—160.

³ Object of the death of Jesus, p. 685.

remark, combined with Illustration X and §§ 69, 72, form a reply to the objection which has been urged to the christian religion: "that the ethical system of Jesus appears to degenerate into a narrow particularism [sectarianism], by teaching that we must first believe in Jesus himself, in order to become truly reformed and acceptable to God, and eternally happy."¹ And it likewise affords an answer to the question "what are the prospects of those who have never had an opportunity to hear of Jesus. Are they incapable of any virtue truly acceptable to God? And what is the situation of those who have indeed heard of Jesus, but have been unable, though sincere in their inquiries, to convince themselves of some of the doctrines which he taught, e. g. relative to his person? Is faith in theoretical doctrines any thing of a meritorious nature?"²

VI. Matth. 25 : 24, thou wicked servant, thou knewest that I reap where I did not sow.

VII. *Internal divine influence.*—It is not incredible (§ 37, 115) that the sensibility of conscience may also be awakened and rendered more acute by the internal influence of the omnipresent God, upon the souls of those who are obedient to her first emotions; as well as by the contemplation of the works of creation, and by the strong impression made upon them by some important occurrences in their lives (§ 69). And the feelings of gratitude to God,³ of reverence for him, of confidence in him, and of longing for him, can rise beyond the sphere of distinct knowledge: for the Spirit helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8: 26. Nor is it at all unworthy the Redeemer of men

¹ Staüdlin's Sittenlehre Jesu, Vol. I, p. 560.

² Tüb. gel. Anzeigen for, 1800, No. 49, p. 339.

³ Acts 14: 17. Rom. 1: 21. 2: 4.

(1 Tim. 2: 3), to give additional knowledge by immediate communication to such conscientious (Acts 10: 35) individuals as have faithfully improved the knowledge possessed by them; if such additional knowledge is necessary to the tranquillity of their minds and to their stability in the course of virtue and religion. Mark 4: 24, unto you that hear shall more be given; for he that hath, to him shall be given. An angel was sent to charge Cornelius to send for Peter Acts 10: 1—6. An angel directed Philip to go the way on which the Ethiopian eunuch met him (Acts 8: 26 &c.)¹; and Naaman, the Syrian, became acquainted with the prophet Elisha, in a natural way, without the intervention of any thing miraculous.²

VIII. Rom. 2: 12, as many as sinned without the (written) law, shall also perish without the law. Comp. § 17. Ill. 1.

IX. Luke 12: 47. Matth. 11: 21—24. Compare § 58. Ill. 6.

X. Luke 16: 10. Rom. 2: 10, glory, honour and peace to every one that doeth good, to the Jew first and also to Greek. Comp. §§ 37, 115. Reussii opuscula sup. cit. p. 144—151. Hess' Bibliotheca of sacred history, p. 431. Roesler's System of doctrines held in the christian church during the first three centuries, § XLIII.

XI. Rom. 2: 10. comp. § 63. Ill. 4. Mori. Epitome Theologiae Christianae, p. 128. "The Scriptures do indeed teach, that on those who become acquainted with christianity, who embrace and practise it, God will bestow a very high degree of happiness; but they inform us, also, that God will judge every man,

¹ Reussii opusc. Theol. Fasc. II. p. 129, 139. Cless' Essay on the doctrinal system of the New Test. p. 96. Acts 11: 14.

² 2 Kings 5: 2 &c. Michaelis' Dog. p. 523.

with a just reference to his individual conduct and the knowledge which he possessed.¹



§ 72.

The salvation of those to whom a divine revelation was given, is suspended on their faithfulness in the use of it.

Those who enjoyed the favour of a divine Revelation, will be judged according to their fidelity in the use of this important aid (1). For as a distinguished preference was given them (2) by the faithful use of which they might have attained a higher grade of perfection, and thus also a higher degree of happiness (Rom. 2: 10); there will be more required of them, and their unfaithfulness will entail on them a severer punishment (3). Whoever, wilfully and without examination, rejects doctrines published to him by divine authority, or at least pays but little attention to them, is guilty of disobedience to the dictates of his conscience (§ 69), and is therefore in point of faithfulness, inferior to the pagan who entertains a reverence for the Deity (4). And as it is of the utmost importance to us, to whom the christian doctrines have been made known, that we make a proper use of them; we shall, in the fifth Book, enter into the particulars of this subject.

ILLUSTRATIONS.

I. Rom. 2: 12, as many as have sinned under the law, shall be judged by the law.—John 12: 48, the doctrine, *λογος* which I have taught shall judge him in the last day. James 2:

¹ Diss. II. in Apocal. quaedam loca, in cap. 21: 12.

12, so speak ye, and so do, as they who shall be judged by the law of liberty. John 15: 22, 24.

II. Although Cornelius had previously been “a devout man and one that feared God” (Acts 10: 2, 4, 35) his being made acquainted with christianity was nevertheless not unnecessary (Acts 11: 14); but the opportunity afforded him to become acquainted with it, was given as a reward of his piety (10: 4 &c. 31 &c. 34 &c.) It is represented as being an answer to his prayers (10: 4, 31), as an evidence of the divine impartial approbation of him (v. 35), and as a dispensation of divine providence to which he owed his salvation. Acts 11: 14, call for Simon Peter, who shall tell thee words by which thou and thy whole house shall be saved.

III. Luke 12: 47. Matth. 10: 15. 11: 20—24. Comp. § 58. Ill. 6.

IV. Those to whom a divine revelation has been given, should ever remember that they owe certain duties to this revelation itself, as well as to that light of reason and conscience, which they have in common with the pagan world.¹



§ 73.

Nevertheless the salvation of christians cannot be merited by their obedience.

But although the disobedient shall not be saved, and future blessedness will be bestowed on the obedient in different degrees, proportionate to their faithfulness in this life, and though it may thus far

¹ Ueber den Zweck des Todes Jesu, p. 684.

(1) be regarded as the reward of their faithfulness, (2) ; still, for our salvation, as a whole, we are by no means indebted to our faithfulness (3). It is the gift of pure grace (4), for which we are indebted to Christ (5) and to the divine mercy which provided for us a Saviour (6). The future blessedness of children, who have not been capable of evincing faithfulness, can most certainly be derived from no other source than the free grace of God through Christ. And upon the same foundation will every one rest his hopes, who compares impartially his own faithfulness with that future blessedness which is provided for us (7). For by salvation we do not mean any degree of happiness, however small, which should be mingled with those forebodings naturally excited by our crimes ; but the remission of all our sins, combined with a freedom from all pain and the enjoyment of heavenly happiness. We speak not of a condition which differs but little from our present lot, but of such an exalted felicity, as men could not without the greatest presumption, expect on the ground of their own merits (8). Who (9) that is but tolerably acquainted with himself, could presume, on account of the holiness and other moral excellences of his character, to lay claim to a union with the holy angels and with the holy Jesus ? Or who could presume to say that his character and conduct have been such, that he could demand a glorious renovation of his soul and body after death, and an admission into so glorious a residence as this earth will be after its transformation into " a new earth ?"

§ 61.

ILLUSTRATIONS.

I. *Salvation must ever be considered as the gift of the free grace and goodness of God.*—When we inquire, who shall be partaker of it, and in what degree will it be bestowed on particular individuals; we always presuppose that God has provided for sinful man, an undeserved happiness. The question, therefore, amounts only to this: On what conditions can we become partakers of this undeserved gift of God's grace? It is certainly pure grace that after mankind had fallen so low, that, in consequence of their natural depravity, they either die in infancy before they are capable of fidelity in the discharge of their duties (§ 68), or if they attain the ordinary age of men, still never arrive at that degree of perfection which they would otherwise have attained; God should still raise these fallen creatures to that elevation for which they were destined in their primitive state, and propose to their aim, a blessedness bearing no proportion to the ruined state of man. But although this destination to so great a happiness is not dependent on the faithfulness of men, it is not inconsistent either with the law or with justice.¹ For the degree of happiness which each individual rational being may attain, does not depend merely on his fidelity, but on the previous free grace and goodness of the Creator, who has given to each one a particular measure of talents and means to aid him in his course of obedience; and who has appointed a kind of salvation, adapted to these circumstances, the magnitude or the loss of which depends on the degree of their faithfulness or unfaithfulness.² The only peculiarity in men, is that they were created anew by Christ and have again obtained so honourable a station in the world of spirits. We are said in Scripture, to be created a new people through Christ Jesus and

¹ See Schmid's Moral Philosophy, p. 282, No. 2.

² On the Object of the death of Christ, p. 617.

his death, in as far as we are indebted to Christ (Ephes. 1: 7) and his death, for our translation into the abodes of the blessed spirits (2: 5—7), or for our exalted destination to be members of the people of God.¹ But men are also distinguished from the other spirits by these circumstances: they were not all created at the same time and placed in circumstances in which their will was altogether unrestrained; but one is begotten after another; this successive generation occasions the propagation of a depraved nature and of the consequences attendant on it. “But to no class of sinful creatures was it so natural to expect that the righteousness of another should be imputed, as to man, whose situation was most entitled to commiseration, inasmuch as he had been brought into it by the disobedience of another.”² Nevertheless, the justice of God made provision that the disobedience of our first parents, by which their descendants were brought into so miserable a situation, should not be regarded as a trivial evil; and that other disobedient persons might not make the grace of God an ostensible pretext to justify their levity. This end was effected by the plan of salvation which God established; namely, that the family of man, which had lost its original perfections and advantages through the disobedience of one individual, should be restored in no other than a moral way (§ 92); i. e. by the obedience of an individual, who should also suffer the punishment of that apostacy which, by virtue of our natural connexion with our first parents, was entailed on us all, and thus liberate us from this punishment (§ 89); and that now, since the human family is created anew, is restored to that state in which we sinful creatures may hope to attain a felicity unmingled with pain, we are affected by precisely the same law, which governs spirits who have never fallen. And yet that the undesired salvation which God had through mere grace appointed for

¹ Ibid. p. 419.

² Ibid. p. 659.

man, and which man had lost through the guilt of another, is refused at least to the disobedient, and is bestowed upon others according to the degrees of their faithfulness. § 67.

On this subject, the reader may consult Rapp, *On the moral springs of action*, especially those contained in Scripture;¹ and Flatt's *Remarks on the proportion between morality and happiness*; with a special reference to the christian doctrine of the future happiness of truly converted and reformed persons. In this latter work it is proved, that the unmerited happiness promised to christians, is not inconsistent with an invariable proportion between morality and happiness.²

II. *Our salvation is in Scripture, sometimes also represented as a reward.*—Matth. 5: 12, rejoice and be exceeding glad for great is your reward, *μισθος*, in heaven. 16: 27, then he shall reward, *αποδωσει*, every man according to his works. Luke 10: 28, and he (Jesus) said unto him (the lawyer), Thou hast answered right; this do, and thou shalt live. 6: 35. comp. 10: 25. 2 Tim. 4: 7, I have fought the good fight &c, henceforth there is laid up for me a crown of righteousness, *ὁ τῆς δικαιοσύνης στεφανος*. Phil. 3: 14, I press toward the mark, for the prize whereunto God from on high hath called, through Christ Jesus. Col. 3: 24, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. Rom. 2: 6. 2 Cor. 5: 10. Eph. 6: 8. 1 Cor. 3: 8, every man shall receive his own reward according to his own labour. 15: 58, therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Heb. 10: 25. 2 John 8, be careful that we lose not those

¹ Mauchart's Repertorium, B. II. S. 161.

² Flatt's Mag. No. 2. Vol. 2.

things which we have wrought; but that we receive a full reward.

III. *Still salvation is not merited by our works.*—Tit. 3: 5, but when the kindness and (philanthropy) benevolence of our Saviour, God, appeared, he saved us, not on account of works of righteousness which we have done, but on account of his mercy, by the washing of regeneration and the renewing of the Holy Ghost, which he poured out upon us through Jesus Christ our Saviour. 2 Tim. 1: 9, who (God) hath saved us and called us with a holy calling, not on account of our works, but on account of his own purpose and the grace which was granted us in Christ Jesus before the world began. Eph. 2: 8, for by grace ye are saved, through faith, and that not of yourselves, it is the gift of God; Rom. 4: 2—6. 3: 20—28. 9: 32, not of works.—Without works &c.—to him that worketh not &c. Gal. 2: 16, knowing that man is not justified by the deeds of the law. By works of the law, *εργα νομου*, is meant all that the whole Mosaic law prescribed: *αυτου (του πατρος) εργον*, i. e. *το εργον ο εδωκε μοι ο πατηρ* “the work which the Father had imposed on me, or which the Father gave me to do.” See John 17: 4. For we must not apply the new division of the Mosaic law into moral and ceremonial, to the discourse of the apostle. The ceremonial observances are of course excluded from the causes of salvation. But so also is the observance of the moral precepts of those Mosaic laws (Rom. 2: 17—24), the obligation of which was known before the Law was given to Moses (Rom. 4: 2—5, 9), and which were obligatory on the heathen also (2: 14—20). In short, when we speak of the ground or cause of our salvation, all human works and human merit of any kind, must be totally excluded; for the cause of this salvation is to be sought entirely in the grace of God, not in what we have done, but in what he has done for us. Rom. 3:

27, where then is boasting? It is excluded. 4: 2—4. Eph. 2: 8, 9, that no man should boast.

The important influence of the doctrine, that for salvation we are not indebted to our obedience, is discussed in the work on the Object of the death of Christ, p. 381, 668.¹ This doctrine promotes an impartial conviction of our depraved state, which is calculated to urge us to reformation. It inspires us with gratitude and love to God, with courage, zeal, and a willingness to advance still farther in holiness; inasmuch as we have the confident hope of “so great salvation,” which is not to be purchased by our own inconsiderable moral worth, but is already provided for us by the grace of God.

IV. Eph. 2: 5, 7, it is the gift of God. 2 Thess. 2: 16. Tit. 3: 7. Rom. 3: 24, being justified gratuitously by his grace. 11: 6.

V. Rom. 3: 24, being justified gratuitously, by his grace, through the redemption by Christ Jesus.

VI. 2 Tim. 1: 9. John 3: 16. 1 John 4: 9, in this was the love of God toward us manifested, because that God sent his only begotten Son into the world, that we might live through him. Rom. 5: 8. Heb. 2: 9. § 75.

VII. The fundamental law of the divine government, is, “the man that fulfils the law, shall find salvation by it. Gal. 3: 12. And according to this law, even the most holy individual of the sinful race of man, could cherish no expectation of the happiness enjoyed by angels, whose obedience in the faith, is untarnished by any criminal dispositions or actions. The utmost which he could expect, would be some low degree of happiness, mingled with punishment, and corresponding to the multitude of his sins, and the magnitude of his imperfections.²

¹ Zacharias' Biblical Theol. § 265. Pt. 4, p. 595.

² On the Object of the death of Christ, p. 672.

VIII. Eph. 2: 7, the exceeding riches of the grace of God. Just as little as the repentance of the prodigal son, and the confidence which he reposed in the paternal disposition of his father, gave him a right to claim the displays of paternal favour which were made to him, just as little as he was by his own personal character strictly worthy of the reception given him by his father; so little do our repentance and reformation give us a right to claim the reward which is destined for us, and which consists not only in an exemption from punishment, but also in the enjoyment of a state of glory in the world to come.¹

IX. If we who have enjoyed all the means of grace, must confess that we are unqualified for the society of the holy angels and of the Lord Jesus; how much more must this be the case with those who have not been acquainted with divine revelation, and who have therefore been destitute of such means! Their very imperfect religion does not correspond to the greatness of that salvation which shall be bestowed on them also, on the condition, indeed, of their obedience, but on account of the pure grace of God and Christ, and not for the sake of their imperfect righteousness. § 71.



§ 74.

God is not in any sense the cause of the ruin of those who are lost.

That God, who from eternity (1 Pet. 1: 20) appointed Christ to be the Redeemer of the human family, undoubtedly foresaw the fall and misery of men, from which, in accordance with his eternal de-

¹ Ibid. p. 392.

creed, he wished to deliver them. He also undoubtedly foresaw from eternity, what use each individual would make of the means of grace appointed for him, and which individuals would accept the offered salvation on the terms appointed by him (§ 67), and which of them would reject it (1). But the circumstance that God foresees it, is not the cause (2) either of the unfaithfulness or the misery which he foresees. But he foresees it because it will actually take place, though it is contrary to his will, that it should (§ 67); and neither the one nor the other takes place *because* God foresaw it. Moreover, the object for which the law by which the disobedient are excluded from heaven was enacted, was not that those individuals might be excluded from future happiness, but that they might attain salvation on the condition prescribed by that law (3). It is through their own fault, that they are lost, and not in consequence of any decree of God (4). They will not be condemned because God decreed that they should not be saved on any condition; but because they, through their own fault, did not perform that condition on which God resolved to save them.

ILLUSTRATIONS.

1. *Foreknowledge and predestination.*—Although God has not excluded any nation from the knowledge of christianity, but intended the christian doctrines for all without exception (§ 70); they have, nevertheless, for wise purposes inscrutable to us, hitherto remained unknown to a portion of the human family. These reasons, however, were known to God from eternity. Hence, God knew, from eternity, which individuals would become acquainted with christianity, and would embrace the Gospel, and also what particular persons would become acquainted

with the doctrines of christianity in consequence of their descent from christian parents. Of these, therefore, it is justly said, that God, from eternity, selected them for citizens of his kingdom, or for his people. Eph. 1 : 4, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Col. 1 : 22, to present you holy and unblamable and unreprouvable in his sight. Thus also, the Jewish people, in distinction from pagan nations, was called “a holy people, an unreprouvable seed.” Book of the Wisdom of Solomon 10: 15, *λαος ὁσιος, σπερμα αμεμπτον.* 17: 1, *εθνος ἁγιον.* 10: 17. 18: 1, 5, 9, *όσιοι.* 10: 20. 18: 7, 20, *δικαιοι* just.¹ But the church of Christ shall appear before her Lord, “holy and unblemished” in a much higher sense, than this in which it is applied to the Jewish people.²

Thus, in the above sense, it may be said that God had long ago, even from eternity, *απ’ αρχης*,³ elected those persons, that they should obtain salvation through faith in the Gospel, *εν πιστει αληθειας*, i. e. *του ευαγγελιου*; and that he had called them by virtue of his eternal purpose through the Gospel, or actually received them among his people. Eph. 1: 4, 11. 2 Tim. 1: 9. Rom. 8: 28. And certainly it is not an unimportant thought, that we are christians according to the eternal purpose and plan of God. It is not by accident, but in consequence of the eternal plan of God, that we are christians, *κλητοι* called; in other words, the offer of salvation, made in the Gospel, is not brought to us by accident, so as to leave us in doubt whether it is specifically intended for us, but in consequence of the divine purpose formed in eternity. Long before the invitations of the Gospel were given to us, God foresaw that precisely we would become

¹ Comp. † 99. III. 6.

² Dissert. in Epist. Coloss. Note 42.

³ The expression *απ’ αρχης* in general signifies *formerly*. 1 John 2: 7, 24. Ps. 74: 2. LXX. Heb. *מִצְדָּקִים* —also *from eternity*. 1 John 1: 1. 2: 13. Is. 43: 13.

christians or members of his people. Rom. 8: 29, *προεγνώ* sc. *εκλεκτους*. v. 28, *προεγνώ εκλεκτους*. Christians are, according to the predestination of God, chosen from the mass of mankind (*εκλεκτοι*, comp. John 15: 19) by the Holy Spirit, who has dedicated them to God by his instructions in the Gospel, and by the gracious influences connected with it; in order that they might manifest their obedience to God, and consequently be sprinkled with the blood of the covenant, with the blood of Jesus Christ.¹ And for those, concerning whom he foresaw that they would belong to his people, he appointed a glory like unto his Son's glory (Rom. 8: 29, *προωρισε συμμορφους της εικονος του υιου αυτου*), and a participation in the happiness of his Son (v. 17); in short, them he has actually predestined to that salvation to which the invitation is given in the Gospel. 2 Thess. 2: 13, 14. Comp. § 64. To those concerning whom he foresaw that they would belong to his people, he gave, in accordance with his gracious and benevolent purpose (*εν αγαπη*² Eph. 1: 4), the right to become children of God (v. 5), and consequently possessors of the blessedness of Christ (*συγκληρονομοι Χριστου* Rom. 8: 17), to the glory of his grace (*εις επαινον της δοξης της χαριτος αυτου* Eph. 1: 6). As to the others, concerning whom God foresaw that they would not be among the *κλητους*, the called or his people, the apostle here says nothing, either affirmatively or negatively; but merely assures us that those who are called, are called in accordance with the saving purpose of God which had been long since formed. But God follows up the plans which he devised. Eph. 1: 11. Accord-

¹ On the Object of the death of Christ, p. 606, note.

² Koppe, in his Nov. Test. p. 272, places the words *εν αγαπη*, not at the end of the 4th verse, but at the beginning of the 5th, and thus joins them to *προορισας ημεις*. It accords better with the context to join these words to *θεος*, as they relate to the blessings bestowed by God on christians; whereas *αγαπη* would have to mean *christian love*, if the words are connected with the preceding verse.

ingly, just as he has been faithful to his purpose and has, in accordance with it, given us the "call" to become christians (Rom. 8 : 30), so also will he prosecute his plan still further, and leave nothing undone, on his part, to accomplish that salvation which he has appointed for us (Rom. 8 : 29. 2 Thess. 2 : 13), and to the acceptance of which he has invited us by the call to christianity. Now, as this salvation is offered on condition of faith in the Gospel, God does every thing on his part, not only to excite (Rom. 8 : 30) this faith, which is the condition of our justification (*δικαιωσις* Rom. 3 : 26, 28, 31), but also to preserve and increase it (1 Pet. 1 : 5. 2 Thess. 2 : 16) ; in order that he may be able actually to bestow this salvation on us, in the way which he has appointed (Rom. 8 : 30). In order that he may accomplish his beneficent plan, *ευδοκιαν αγαθωσυνης*, God, on his part, takes such measures as are calculated to promote that faith in us, which is requisite to its accomplishment, and cooperates with us, to make us worthy of our calling, *αξιουν της κλησεως* 2 Thess. 1 : 11. 3 : 3. Phil. 1 : 6. Nor have we any reason to fear, that God would be prevented from promoting, in an efficient manner, these purposes of his grace by any incidental external circumstances, or that his cooperating agency could be rendered impossible by any prior plan or arrangement of the world. For God, whose omnipotence is engaged in the accomplishment of our salvation, is superiour to every obstacle which could present itself. "And what is the exceeding greatness of his power toward us who believe ¹—according to the power that worketh in us ²—who worketh all things according to the counsel of his own will."³ And certainly his plan for our salvation is not of recent origin, was not formed later than his other purposes.⁴ On the contrary, he has, from eternity, so ordered, guided, and permitted every thing,

¹ Eph. 1 : 19. ² Eph. 3 : 20. ³ Eph. 1 : 11 : Rom. 8 : 31. John 10 : 28.

⁴ Eph. 1 : 4. 2 Tim. 1 : 9. 2 Thess. 2 : 13.

that nothing can prevent the salvation appointed for us (Rom. 8: 17, 35); and every thing that occurs, even the afflictions of life shall work together for our good (*συνεργειν εις αγαθον* sc. *δοξαν* v. 28, 30). Such is the nature of this plan, that nothing can prevent its accomplishment, unless, notwithstanding the most efficient aid of God, we are ourselves negligent, and resist the influences of the divine Spirit exerted for the sanctification of our hearts (*ἀγίασμοῦ πνεύματος* 2 Thess. 2: 13), and will not suffer ourselves to be brought to believe in the Gospel and to obey its injunctions (*ὑπακοήν* 1 Pet. 1: 2), if we do not receive the invitation to salvation with a becoming seriousness,¹ if we do not make a conscientious use of the blessings and means of grace given us, if, though according to the decree of God, we belong to those who are called, we do not love him or are not willing to persevere in the love of him, who in his gracious plan called us to so glorious a salvation.

But the Scriptures do not encourage the inquisitive and timorous inquiry,² whether we are among the number of those of the called who will persevere in the faith unto the end of their lives. For nothing is more certain than, that those only of the professors of christianity, whose character at the end of their lives is such as the Gospel requires, will actually receive the salvation offered to them: and it is equally certain that God, from eternity, foreknew distinctly what would be the character of each. We also shall know, when the event arrives, what God foresaw concerning us; and until then it is enough for us to know, and of this we may be fully convinced, that it is the most sincere and earnest will of God, actually to bestow the offered salvation on all those who are called; and, on the other hand, that it is necessary for us to use our utmost, and untiring exer-

¹ Acts 13: 46. 2 Pet. 1: 10, "to obtain and to retain the rights and privileges of the people of God, i. e. those obtained by justification."

² Luke 13: 23. comp. Weismann's Schadiasm. Academ. p. 521.

tions¹ to accomplish this earnest will of God, in the attainment of which he himself cooperates in the most active manner (2 Pet. 1: 3); and that our exertions must be continued even after we belong to those of the called who have reformed (*εκλεκτους* Matth. 22: 15²), and after we have attained a distinguished grade among the pious (*εκλεκτοι* in the more specific sense³), and have made much progress in the path of holiness. If we have not this conviction, we shall be in danger of being discouraged, or of falling into doubts as to our salvation, or of being indolent or indifferent, and thus, perhaps, not perform the condition on which our salvation is suspended. If we do submit to the condition on which alone God is willing to save us, and persevere unto the end, it will appear that God foresaw that we should continue in the faith and attain the promised salvation.⁴ But the reason why we fulfil or neglect to fulfil the condition appointed by God, is not *because* God foresaw that we would do so.

II. Those passages of Scripture which appear to represent God as the author of evil, may in accordance with the usage of language, be explained as meaning merely that he did not hinder it, that he permitted it. See § 39. Ill. 4. and the Observv. p. 25 &c. In Dissert. II. in epist. ad Coloss. et Philem. Note 165, it is remarked, that the words (Rom. 9: 15—18), are doubtless the words of some Pharisaic opponent whom the apostle is addressing v. 19, and that the whole passage contains nothing more than the declaration that God abandons the per-

¹ Luke 13: 24, strive to enter through the strait gate. 1 Tim. 6: 12, fight the good fight of faith. Compare v. 17—19. 2 Pet. 1: 5—10. Phil. 3: 12—14.

² The *εκλεκτοι* (v. 14) are the *αγαθοι* of (v. 10) those who accepted the invitation. See Weismann's Institut. Theol. exeget. Dogm. p. 676.

³ Matth. 20: 16, the *εκλεκτοι*—the *πρωτοι*.

⁴ In the language of systematic divinity, *Praedestinatio stricte sumpta* (Sartorii Compend. p. 195).

verse sinner to his perverseness and the consequences resulting from it.

III. That the law which prescribes the condition of salvation is a just one, has been proved in § 67, in connexion with § 24.

IV. Let the reader consult Baumgarten Crusius' Plan of the kingdom of God, p. 39. In § 39. Ill. 4, it is shown why God, notwithstanding his love to us, still permits the unfaithfulness of men.

BOOK IV.

OF JESUS CHRIST THE REDEEMER OF THE HUMAN FAMILY.

PART I.

OF THE PERSON AND DIFFERENT STATES OF THE REDEEMER.

§ 75.

Jesus is really and truly man, but was conceived in a miraculous manner.

The Scriptures teach us, that the Saviour (1), through whose instrumentality God (2) determined to redeem us (§ 65), is really and truly man (3), *born of a woman* (4), and in so far was a descendant of the ancestors (5) of Mary (6). But, in order that he might be free from all depravity, he was conceived, not by a human father (7), but by the power of God exerted in Mary, his mother (8); and, even on this account, he is the Son of God (9) and not the son of an earthly father.

ILLUSTRATIONS.

I. The idea conveyed by the term *Redeemer*, or *Saviour* [σωτηρ¹], or *salvation* [σωτηριον Luke 2: 30. Salus, per

¹ 2 Tim. 1: 10. Tit. 1: 4. 2: 13. 3: 6. In these passages Christ is called σωτηρ ἡμῶν. 1 John 4: 14, σωτηρ του κοσμου 2 Pet. 1: 11, 3, 18, σωτηρ, without any addition.

meton. for *Auctor salutis*], is the same which is expressed by the name *Jesus*; and this name was given him by divine authority. Luke 1: 31, thou shalt call his name *Jesus*. 2: 21. comp. v. 11, *σωτηρ*. Matth. 1: 21.

II. *God our Redeemer*.—The whole work of our redemption is attributed to God as its ultimate Author, and God is called our Saviour [*σωτηρ*];¹ because he produced the *man Jesus* by immediate creation, and placed him in an entirely peculiar union with the Godhead; because God sent his Son; because Christ did and still does every thing according to the will of God; and because he was given us by God to be the Author of our salvation.²

That God did thus produce the man Jesus is evident from Heb. 2: 10, 11, He that reconciled and they that were reconciled are both descended from one, *ἐξ ἑνὸς πάντες*. God is their common author and Father. In reference to the phrase “Deus creavit hominem Jesum” “God created the man Jesus,” Morus makes the following remark:³ “God created him, for he was unwilling that he should be born by procreation according to the ordinary course of nature. It may also be said that the omnipotence of God brought it about, that this man was born of woman. But here we ought to stop. For who will venture to explain the mode, when any thing is said to be accomplished by divine power?”

That God sent his Son, and that Jesus did every thing according to the will of God, is taught in the following passages:

¹ 1 Tim. 2: 3. 4: 10. Tit. 1: 3. 2: 10. 3: 4.

² Luke 2: 30, *το σωτηριον σου* “the salvation bestowed on thee (by God).” Psalm 119: 123, 166, 174, *הַמַּלְאָכִים* “the deliverer bestowed on us by thee.”

³ “Creavit, noluit enim Deus, procreando eum exoriri, ut vulgo soboles nasci solet. Potest enim dici omnipotentia Dei effecit, ut hic homo e muliere nasceretur. Hic subsistere debemus. Quis recte audet modum describere, ubi vi divina aliquid effectum esse dicitur. Epit. Theol. Pt. IV. cap. 11. § 3. Note 2.

Rom. 8: 3, for what the law could not do, in that it was weakened through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin (i. e. an offering for sin) condemned sin in the flesh (i. e. punished it in Christ's body and thus destroyed it in ours). 5: 5—8, God hath commended (proved, displayed) his love to us, in that while we were yet sinners Christ died for us. 1 John 4: 9—11. John 3: 16, God gave his only begotten Son. 4: 34. 6: 38—40, I came down from heaven not to do my own will, but the will of him that sent me. 8: 29, the Father hath not left me alone, for I always do those things that please him. 10: 17 &c. 14: 31. Isaiah 53: 10, *הֵאֱרַח בְּיַד יְהוָה וְיִצְלַח בְּיָדוֹ* the pleasure of Jehovah shall prosper in his hands. Heb. 2: 9, 10, by the grace of God.

III. John 5: 27. The son of man. Compare § 65. Ill. 7. John 8: 40, *ἄνθρωπον* man. 1 Tim. 2: 5, *ἄνθρωπος Χριστός Ἰησους*, the man Christ Jesus. Rom. 5: 15, 19. 1 Cor. 15: 21.

IV. Luke 1: 31, *τεξῆν υἱόν* thou shalt bring forth a son. 2: 5 &c. (the whole history of the birth of Jesus). Gal. 4: 4, *γενομενος ἐκ γυναικος*, born of a woman.

V. Christ was the descendant of Mary's ancestors. Born of the seed of David according to the flesh—from whom (the fathers) Christ is descended according to the flesh, who is God over all blessed forever.—From the fruit of his loins (David's)—And the Lord shall give unto him the throne of his father David—To thy (Abraham's) seed which is Christ—the son of David, the son of Abraham. Rom. 1: 3—9: 5.—Acts 13: 23. 2: 30.—Luke 1: 32.—Gal. 3: 16.—Matth. 1: 1. In the Diss. I. in lib. N. T. hist. Not. 1, the sense of the title which Matthew (1: 1) prefixes to his genealogy (2—16) is expressed thus: "The genealogy of Jesus, whom I believe to be the Messiah (*Χριστου*), and therefore a descendant of David and Abraham (as the Messiah is to be)." Matth. 22: 42. Acts 2: 30. 3: 25.

VI. Luke 3: 31, 34, *του Δαβιδ του Αβρααμ* of David, of Abraham, to which *υιός* or son (in its widest sense descendant) must be supplied from the 23d verse. The genealogy of Luke (3: 23) is the genealogy of Mary; and the words v. 23, *Ιησους ως νομιζετο υιός Ιωσηφ*, agreeably to the meaning of the Evangelist, signify: "he was the descendant (not of Joseph, which was a mere conjecture, but of Mary who subsequently was his wife, and therefore also of her father, i. e.) of Heli."¹ The historian, in this extraordinary case, simply says *ως νομιζετο* as was supposed; because it was something uncommon to derive the genealogy from the mother's side.

Paulus, (in his Comment. on the N. T. p. 165—177), differs from the explanation here given. He does not translate the passage thus: "Jesus was a supposed son of Joseph—but a real descendant of Heli (the father of Mary);" but he supplies *υιου* to *Ιωσηφ*, and renders it thus: "Jesus was a supposed descendant of Joseph the son-in-law of Heli." Hug (in his Introd. N. Test. Vol. I. p. 179—185,) regards the genealogy of Matthew and of Luke, as a genealogy of Joseph; and thinks the easiest method of reconciling the difference between them, is by the supposition of three Levirate marriages, by which the same persons might be mentioned in the genealogy as sons of two different fathers, one bodily and the other legal. In opposition to this supposition which was resorted to as early as the days of Julius Africanus, Paulus remarks,² that it was contrary to the custom of the Jewish genealogies for any one to be named after two fathers, and cannot be reconciled with the law Deut. 25: 6, which merely requires that the person born of a Levirate marriage should bear the name of his deceased relative. This remark also affords a reply to the hypothesis advanc-

¹ On the object of the Gospel and Epistles of John, p. 237.

² Commentary sup. cit. p. 179.

ed in Henke's Magazine,¹ that the one is the genealogy of the bodily father, the other that of his adopted father, Joseph. Paulus, moreover, remarks,² in reference to one of the principal arguments on which Hug grounds his hypothesis,³ that the names Salathiel and Zerubbabel, which occur in both genealogies, may be easily regarded as the names of four different persons.

VII. *Supernatural conception of Jesus.*—In the work on the Object of the Gospel of John,⁴ it is remarked that the genealogy in Matth. 1: 1, was probably derived from some unbelieving relative of Jesus; for Matthew himself would not have expressed himself in the language used in v. 16: ὁ λεγόμενος Χριστός, "who is called Christ." But even this unbelieving writer of the genealogy does not dispute the supernatural conception of Jesus, or even pretend to be ignorant of it; which might have been expected if it had been written by a later unbeliever, after certain sayings had gone abroad. But (v. 16) he merely adduces an indirect relation between Jesus and Joseph.⁵

Another evidence that the writer of this genealogy did not regard Jesus as a mere man, may be derived from the structure of the genealogy itself.⁶ The evidence is this: The whole genealogy is divided into three parts, each embracing fourteen

¹ Vol. V. No. 1. p. 180.

² Sup. cit. p. 163.

³ Sup. cit. p. 180.

⁴ p. 236. [In this passage of the work here referred to, the author states that this genealogical table was probably the family register kept in the family of Jesus; that Matthew, who belonged to that family himself, had there obtained it and inserted it in his Gospel; that the phrase "who is called Christ," suits only the time prior to his resurrection, and that probably one of the unbelieving brethren or relatives of Jesus (John 7: 5.) brought down this family register till the time of Jesus. S.]

⁵ See the Allgem. Literatur Zeit. for 1792. No. 143. p. 461—463. Senff's Essay on the condescension of God to the weakness of man, in the christian religion, p. 52 &c. Oertel's Antijosephism, p. 30 &c.

⁶ Diss. I. Lib. N. T. p. 3 &c.

generations. David is the last member of the first succession, and also the first of the second. In like manner Josiah (v. 10. 11), agreeably to this calculation, must be the last member of the second series, and the first of the third. Thus Joseph is the 14th member of the third series, and consequently Jesus, the adopted son of Joseph, is excluded from the series of generations.

The query urged in Schmidt's *Bibliothek für Kritik und Exegese*,¹ "What is the use of the genealogy of Matthew, which is to prove that Jesus is descended from the family of David, if Joseph, whose genealogical register is carried back until to David, was not his real father?" is answered by the remarks in the seventh Illustration, as well as by the following observation:² "this genealogy, which as a family document Matthew prefixed to his Gospel, was also useful to prove that, even according to that hypothesis of the Jews, which he afterwards (v. 16, 18 &c.) proves to be false, Jesus would still be a descendant of David, because Joseph himself was also of that family."

The objections to the genuineness of the first two chapters of Matthew, which have been urged principally by Stroth,³ are answered in the *Dissert. II. in libros N. T. historicos*.⁴ Other writings and dissertations for and against the genuineness of these two chapters, may be seen in Hänlein's Introduction to the N. T.⁵ To these are to be added the following later works, in which the genuineness of this portion of Holy Writ is vindicated: Griesbach's *Epimetron ad Commentarium criticum in Graecum Matthaei textum*, Jena, 1801; Hug's Introduction to the New

¹ Vol. 1, p. 199, 403.

² Ueber den Zweck Johannis, p. 237.

³ Interpolations of Matth. in Eichhorn's *Repert. für bibl. and Morgent. Litteratur*, Th. IX. S. 144.

⁴ p. 11—14. comp. Ueber den Zweck Johannis, S. 271. Anmerk.⁶

⁵ Vol. II. Pt. II. p. 334 &c.

Testament;¹ and Süskind, *Symbolarum ad illustranda quaedam evangeliorum loca.*² The following are the principal arguments for the genuineness of these chapters.—1. The manuscripts are all in their favour, with the exception of only a few.—2. The earliest fathers of the church were acquainted with them. They were evidently the ground work of the similar but more circumstantial narratives of the earliest history of Jesus, which were found in the Gospel of the Hebrews, and were transferred out of it into the Gospel which Justin used.³ It is evident that Celsus (to whose silence Stroth appeals) was acquainted with them, and specifically with the genealogy contained in the first chapter;⁴ for he speaks of historians who trace the genealogy of Jesus from the first father of the human family and from Jewish kings (*γενεαλογησαντες απο του πρωτου φυντος και των εν Ιουδαιοις βασιλειων του Ιησουν*).⁵ By the former must be meant Luke, by the latter, Matthew. That Celsus should pass over unnoticed, the apparent contradiction of the genealogies of Matthew and Luke, is no more remarkable than that he should omit to mention many other things.—If Tatian, according to the testimony of Theodoret in his *Monotessaron*, omitted the genealogy of Matthew, it is certain that he also omitted that of Luke, and acted as a known heretic on doctrinal (systematic) grounds.⁶—3. The words *Ματθ. 4: 13, Ιησους καταλιπων την Ναζαρετ* Jesus leaving Nazareth, presuppose what is said in *ch. 2: 23*, he resided at Nazareth. The apparent inconsistency between *Ματθ. 2*, and *Λουκ 2: 39*, compared with *v. 22*, is reconciled by Hug (*sup. cit.*)—4. The reason why neither Mark nor Luke inserted any thing into their Gospels from the first two chapters of Matthew is, because they

¹ Vol. I. p. 179—195.

² Pars I, 1802, p. 3—9.

³ On the Object of John's Gospel, p. 272. Hug, *sup. cit.* p. 190—194.

⁴ Dissert. II. in lib. N. T. hist. p. 13. Süskind Dissert.

⁵ † 1. Ill. 3.

⁶ Diss. II. p. 12. Hug, p. 194.

made no such extracts from any part of Matthew.¹—5. In the I and II chapters of Matthew, we find quotations made from the O. Test. in the same manner as in the other parts of Matthew. Moreover, the want of a genealogy in Matthew's Gospel, which was written for Jewish christians of Palestine, would be a deficiency in the work.² On the conjecture, that Marcion's Gospel of Luke, in which the genealogy of Jesus and the account of his birth are wanting, is more probably the genuine one than our own, see what has been said § 2. Ill. 8, where are adduced the proofs that Marcion adulterated the genuine Gospel of Luke.

The principal arguments contained in the "Attempt at a scriptural proof that Joseph is the true father of Christ (by Walter), and in Oertel's Antijosephism, are the following.—1. "Agreeably to Rom. 9: 5, Jesus is descended from Abraham *κατα σαρκια* according to the flesh, and according to Gal. 4: 4, he was born of a woman, *εκ γυναικος* not *εκ παρθενου*. *Answer*. In regard to his birth from his mother he of course is descended from Abraham (and David). And Mary could with propriety be called *γυνη* woman at the time of Christ's birth (Matth. 1: 24); for this name designates a person of the female sex in general. See Schleusner on the word, No. 1.—2. Jesus was generally regarded by his contemporaries, as a son of Joseph. Matth. 13: 55. Mark 6: 3. Luke 4: 22. John 1: 46. 6: 42.—*Answer*. This common opinion proves nothing, and Luke expressly contradicts it (3: 23).—3. The testimony of Matthew and Luke can be of no weight, because the latter was not an immediate apostle of Jesus, and the former did not write the first two chapters of his Gospel.—*Answer*. The authority of Luke (see § 5, 12) and the genuineness of the first two chapters of Matthew, cannot be invalidated.—4. John says nothing about the

¹ Dissert. p. 12.

² Hug, sup. cit. p. 195.

supernatural conception of Jesus, and yet he wrote against Cerynthius, who regarded Jesus as a natural man.—*Answer*.—a) “Of how many things must John have been doubtful if his mere silence proves his doubt? In short, the silence of an author, excepting in particular circumstances, affords no valid proof.”¹ This same remark also affords a reply to the objection that Jesus and his apostles never appealed to his supernatural birth.²—b) This objection is answered by the circumstance, stated in § 12, that John, in writing his Gospel, presupposed in his readers an acquaintance with the others.—5. Another objection stated by Walter, and urged also in Henke’s Magazine,³ is this: “the miracle of the supernatural origin of Jesus would be superfluous and without an object.” *Answer*. This is refuted by the declaration in § 75, “ut vitiositatis expers esset, that he be free from sin;” compared with § 55, and by the general remark, that arguments *a priori* are of no avail against facts.⁴

The following hypothesis has been advanced in the Allgem. Lit. Zeit. (1792, p. 464), and in Henke’s Magazine.⁵ “The whole narrative of the supernatural birth of Jesus, may have been added at a later day, partly in consequence of the increasing veneration for Jesus after his death, partly from the passage Isaiah 7: 14, and partly also from some of Jesus’ friends having misunderstood the statement of Mary herself, and having made additions to it.”—*Answer*. This is refuted by the credibility and authority of Matthêw and Luke, which have been proved in § 5, 9; and by the accordance between their statement and the genealogy in Matth. 1: 2, which was probably written by a relative of Jesus and Mary who was not a disciple

¹ New Theol. Journal, Vol. 1. p.155.

² Henke’s Mag. sup. cit. 154. Schmidt’s Bibliothek des N. T. p. 401.

³ Vol. 5. No. 1, p. 154 &c.

⁴ New Theol. Journal, p. 153.

⁵ Henke’s Mag. sup. cit. p. 194, 152, 160.

of Jesus. The same authority overturns the conjecture, that this narrative may perhaps have originated from the peculiar notions of the Jews, or from a high estimation of a life of celibacy,¹ or from the notions of the Docetae.² As long as the genuineness of the first two chapters of Matthew and the authority of Luke cannot be controverted on solid grounds, so long we cannot doubt the supernatural conception of Jesus.³

VIII. Luke 1: 34—37, the Holy Ghost shall come upon thee, Matth. 1: 18—20, that which is conceived in her is of the Holy Ghost.—In the Tübingen Gelehrt. Anzeigen (1799, p. 317), it is stated that that explanation of the latter of these passages, which is found in the Dissertation “The Conception of Jesus explained from the customary notions of the Jews,” is totally inapplicable to it.⁴ It is grounded on the following statement: “According to the Jewish mode of thinking, children born of a pure and virtuous father and mother, possessed the Holy Ghost, and were begotten by the Holy Ghost.” Paulus in his Comment. in loc. gives a similar explanation; “The conception of the Messiah shall take place in thee, in a manner which is sinless and wellpleasing to God.” In reply to this, it is stated in the Tüb. gel. Anzeig. (for 1801 p. 260), that the expressions power of the highest, the Holy Spirit, *δυναμις ὑψιστου, πνευμα ἅγιον* (*ἐκ πνευματος ἁγίου* Matth. 1: 20), always signify divine causation.

IX. Luke 1: 35, Therefore also, that holy one who shall be born of thee, shall be called the Son of God.

¹ Schmidt's Bibliothek, p. 104, 109.

² Ibid. p. 407.

³ Theol. Journal, p. 159. Eichhorn's Bibliothek, Vol. 5, p. 507.

⁴ Schmidt's Biblioth. Vol. I, p. 101.

§ 76.

The close union of the man Jesus with the Godhead.

Another reason why the name "Son of God" (1) is given to the man Jesus, is, because, according to the will of the Father, he is partaker of his divine perfections (2); inasmuch as the wellbeloved Son of the Father (John 1: 18, 2), who in consequence of his very close union with him, is himself God and the Creator and Preserver of the universe (3), has united himself to the man Jesus in a union so close (4), that no other union like it is found between God and any other man, and indeed any other creature. Hence Jesus is also called the "only (6) Son of God (7)," the most perfect image of God (8), to whom in reference to his close union with God, no person can be compared.

ILLUSTRATIONS.

I. *Several names of Christ.*—In John 1: 14, Christ is called *μονογενής* only begotten, because he, this *man* [σαρξ], was also, at the same time, the *λογος* *Word*, who was in the beginning with God and who was God (v. 1—3). Compare Ill. 5. *infra*. In like manner this man who shed his blood upon the cross, is called in Col. 1: 20, 22, *ὁ υἱὸς τῆς ἀγαπῆς τοῦ θεοῦ* the Son of his love v. 13, *εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου* the image of the invisible God, inasmuch as he possesses excellences in preference to all creatures [*πρωτοτοκος πασης κτισεως* v. 15] which are grounded in this, that he can be regarded as Creator and Preserver of all things (v. 16. comp. John 1: 3). In Heb. 1: 2, also, this divine Messenger to men is called *υἱὸς* Son because he can at the same time be regarded as the Creator and the Preserver of the world (v. 2, 3, 10—12); and is, by

virtue of this divine perfection (v. 3), capable of a dignity which raises him above all things, even above the angels themselves.¹

II. *Divine perfections of Jesus.*—Col. 1: 19, *εν αυτω ευδοκησε, παν το πληρωμα κατοικησαι* It pleased the Father that in him should all the fulness dwell (i. e. the fulness of the divinity—whatever power or excellence there is in the Father).—*ευδοκησε* sc. *ο πατηρ*, v. 12 (to which the verb may be referred notwithstanding its distance, as the intermediate verses 14—18 are to be regarded as a parenthesis) *πληρωμα* namely *αυτου*—*πληρωμα της θεοτητος* (2, 9) *divinitatis summa*—*quicquid virtutis et excellentiae est in Patre.*² John 5: 26, *εδωκε (ο πατηρ) τω υιω ζων εν χειν εν εαυτω*. “The Father gave to the Son, to have the divine life and divine power and happiness in himself.” In the work *On the Design of the Gospel of John* (p. 192), it is remarked, that these words refer to the union of the man Jesus with the divine nature, because the same person is spoken of, who in v. 27 is called *υιος ανθρωπου* Son of *man*.

The explanation of this passage in the *Dissert. de sensu vocis πληρωμα*,³ affords a reply to the objection urged by Schleusner (*Lex. art. πληρωμα* no. 7) against the translation, “every divine perfection.” If the divine nature of Christ were spoken of, it could not well be said: “God willed that every divine perfection should be in Christ.” For according to that explanation *ευδοκησε* expresses the free purpose of God to bestow all the divine perfections on the man Jesus (*εν αυτω*), by virtue of his special union with the godhead.⁴ The reason that God willed this is stated in the 20th verse.

III. John 1: 3. Col. 1: 16. Heb. 1: 2, 3. Comp. § 42.

¹ Diss. I. in Ep. ad Col. note 23, 24. Comment. on the Hebrews, p. 4—8.

² Diss. I. Col. not. 35.

³ De sensu voc. *πληρωμα*, § 10.

⁴ Commentary on the Hebrews, p. 8.

IV. John 1 : 14, ὁ λογος σαροξ εγενετο the word became flesh.

V. That man [σαροξ] who dwelt with the apostles [εσκηνωσεν εν ημιν John 1: 14], and personally taught them concerning God, is called "the only Son of the Father [μονογενης παρα πατρος, μονογενης υιος]," because the λογος, θεος [God, the Word v. 1.] had become man, because he who had been with the Father [εις τον κολπον του πατρος], and who himself was God (v. 1. John 1: 2), wished to become man and personally to give instruction concerning God.

VI. In the sense mentioned in § 75, Adam also might be called the Son of God (Luke 3: 38), because he was begotten of no earthly father, but created by God in a perfect state.

VII. John 3 : 16, 18. 1 John 4 : 9, μονογενης υιος θεου the only begotten Son of the Father. Rom. 8: 32, ιδιος υιος his own Son.

VIII. John 14: 7—11. (comp. 8: 19, 12: 45). Col. 1: 15. 2 Cor. 4: 4, εικων του θεου the image of God. Heb. 1: 3, απανγασμα της δοξης και χαρακτηρ της υποστασεως αυτου (θεου) i. q. εικων. "image of the glory and transcript of the being (essence) of God." See Schleusner, art. απανγασμα, and Wisdom 7: 26.

§ 77.

More particular description of the union of Jesus with God.

This union of Jesus with God is not a temporary or limited union, like that of other rational beings, such as the prophets (John 5: 26) (1); but so close is this union that, according to the declarations of the Holy Volume, the Logos, who is himself God, became man (John 1: 1, 14), and that the being who is God, is likewise man (2); and inversely, that the being who is man, is likewise God (3); that the Being who is eternal life (4), who was with the Father (5), become visible to men, in the form of a man 1 John 1: 1. (6); and that inversely he who lived amongst men as a man, could declare concerning himself, that he came from heaven, and had previously been in heaven (7).

ILLUSTRATIONS.

I. That the union between Christ and God is not of a limited or temporary nature, is the very proposition which John wished to prove in his Gospel and Epistles; in opposition to Cerinthus, who maintained that the higher power or *Christ* did not unite himself with the man *Jesus* until the time of his baptism, and abandoned him again at the approach of his sufferings, and consequently that their union was neither close nor perpetual. That this was St. John's design we have proved in the work *On the Design of John's Gospel and Epistles*.¹

II. In the first chapter of Hebrews, it is said of him who is,

¹ p. 181, 191, 45, 492. On John 5: 26, see § 76. Ill. 2.

in v. 8, addressed as *θεος* or God, *εχρισε σε—ὁ θεος ΣΟΥ* God anointed thee—*thy* God.¹

III. He who is declared to have been *εκ των αδελφων του Παυλου το κατα σαρχα* of the brethren of Paul, i. e. of the Jews, according to the flesh, is called, in Rom. 9: 5, *θεος ευλογητος εις τους αιωνας* God over all, blessed for ever.

IV. In 1 John 5: 20, *ἡ ζωη αιωνιος* life eternal is a synonymous expression with *θεος* God.

V. The expression that Christ “was with the Father” refers to him not as man, but as God. John 1: 1.

VI. 1 John 1: 2, we announce to you that eternal life, which was with the Father and appeared unto us. Thus also in 1 Cor. 2: 8, it is said, the Lord of glory (*ὁ κυριος της δοξης*), which was the character of Christ as God, (comp. *θεος της δοξης*, Acts 7: 2), was crucified; because this same Lord of glory simultaneously lived among men as man. Still, the appellation “Lord of glory” might refer to the state of exaltation of the man Jesus (§ 78), and the sense of the passage be this: “He (that man) who now is the supreme Lord, whom God has raised to so high a dignity, was formerly crucified by men.” Comp. Acts 3: 13. 2: 36. 2 Cor. 13: 4.

VII. John. 3: 13,² “he who came from heaven, the Son of man, who was in heaven.” 6: 62, the Son of man ascending to where he was before. In 1 Cor. 15: 47, the second man is called the Lord from heaven. And in John 8: 58. 1: 15, 30, he who, as man, was younger than Abraham and John the Bap-

¹ [The whole verse should be rendered thus: “Thou lovest righteousness and hatest iniquity; therefore, O God, thy God hath anointed thee with the oil of gladness more than thy fellows.” This version is adopted by the celebrated Augusti, and gives a stronger proof of the Saviour’s divinity, than our common English translation. S].

² The Design of St. John’s Gospel, p. 191.

tist, is represented as having had an existence prior to them both.

“When divine attributes are ascribed to the Lord Jesus in the N. Testament (says Ernesti) the case is precisely the same as when predicates are affirmed of the whole man, which belong only to his soul, or only to his body.”¹ The *communicatio idiomatum* results from the *communio naturarum*, and the latter is a consequence of the *unio personalis* or *hypostatica*.



§ 78.

The exaltation of the man Jesus, presupposes his intimate union with the godhead.

The perfection and dignity which are conferred (1) on the man Jesus by this union, are seen most clearly in his present state of exaltation (2). For it would have been impossible that this man (3) could have been raised to so great an elevation (4); that the divine government (5), and divine honour

¹ [On the important subject of the union of the two natures of Christ in one person, which enters so deeply into the *modus operandi* of the atonement of the blessed Redeemer for the sins of the world, the reader will be gratified by the following quotation from Dr. Woods' Letters to Unitarians, p. 104: "We believe that all the divine and human perfections, which the Scriptures ascribe to Christ, constitute but *one person*; and consequently that all his actions and sufferings belong to him *as one person*; much as all the actions and sufferings of any man, whether mental or corporeal, belong to him, as one man. It results from this view of the subject, that the value or significancy of any action or suffering in Christ must be according to the dignity or excellence of his whole character. Whether the action or suffering takes place particularly in one part or another of his complex person it is attributable to his whole person; and it derives its peculiar character from the character of his whole person constituted as it is. The suffering of Christ was therefore of as high importance or value, in making an atonement, as if it could have been, and in reality had been, in the most proper sense, the suffering of the Divinity." See Reinhard's Dogmatik. § 92—96. Mori Epitomen. Sartorii Comp. § 236. S].

(6) could have been conferred on him and he have been made Lord over all (7); nor could "all power in heaven and on earth" have been transferred to him (8); if he were not (9) in so close a union with the Creator and Lord of all things, that he could, in exercising the government of the world, avail himself of the infinite perfections of the Logos, as his own.

ILLUSTRATIONS.

I. "It is the Spirit, or that invisible Being, which had previously been with God in heaven, which maketh alive and giveth salvation. John 6: 63, the flesh (the human nature without this Spirit) could profit nothing (toward giving life to the world). In him dwell the entire divine perfections visibly."

II. *Christ the promised Messiah.*—The exaltation of Jesus placed the entire signification of the name "Son of God," in a clear light. By his exaltation, Jesus was designated as the Son and Ruler over all *υἱὸς θεοῦ ἐν δυνάμει* Rom. 1: 4; he became like his Father in dominion and honour, and in this respect also was shown to be the most perfect image of his Father. Both in Acts 13: 32 and in Heb. 1: 4 &c. the words of the Psalmist (2: 7), *υἱὸς μου εἶ σύ, ἐγὼ σημερὸν γεγέννηκα σε*, "Now I have made thee mine image in reference to the actual dominion over all things," "now thou hast become my Son, *κληρονόμος παντῶν*," are referred to the exaltation of Christ. And in as far as the title "Son of God" embraces the idea of the exaltation over all things, even over the angels, so far Christ became Son of God only *after* he had accomplished the work of atonement.¹ In the term "Christ" [the Anointed *מָשִׁיחַ*], the idea of likeness to God in point of dominion is also included. This is evident even from the pas-

¹ Commentary on Hebrews, p. 9.

sage Psalm 2: 2, to which we are to trace the origin of the word *Christ*; in connexion with v. 6, 7, "I have anointed thee my King—thou art my Son; to day have I made thee such." At that time when Jesus became "Lord over all" the full import of this name was displayed (Acts 2: 36). Precisely then when he was seated at the right hand of God, did it become most clearly evident that he was the Christ, the Son of God, see Matth. 26: 63, which verse shows the fallacy of the statement made in Schmidt's Bibliothek,¹ "that those passages of Matthew which he has in common with Mark and Luke, contain no evidence of the higher power and dignity of the Messiah." (See Luke 22: 69. Mark 14: 62.) But Christ is not only Lord, but specifically the Christ, the Messiah, i. e. that very Lord Acts 2: 36. Luke 2: 11, whom God had in general terms predicted by Moses as the future king. In John 5: 46, Jesus himself says—"Moses wrote of me;" and Luke says, ch. 24: 27, 44, "and beginning at Moses, he expounded unto them the things concerning himself," and "he said unto them, all things must be fulfilled which are written in the law of Moses concerning me." And Paul (Acts 26: 22) addresses Agrippa thus: "Having therefore obtained help of God, I continue—saying none other things than those which the prophets and Moses did say should come. Rom. 3: 21.² If the prophecy in Gen. 3: 15, refers, in general, to a posterity אִשָּׁרָה of the woman, which should achieve a victory over the serpent or Satan; and if the predictions in 22: 18. 26: 4. 28: 14, refer, in general, to a posterity of Abraham, of Isaac, and of Jacob, through which all nations should be blessed: still the reference is to that particular

¹ Vol. 1. p. 63. In the Christology of Matthew.

² Comment. de protevangelio.

individual who was subsequently announced as Christ.¹ From the time of David, the Lord had predicted his coming by the prophets. Acts 2: 30. 13: 23, 22. Luke 1: 32. Heb. 1: 5. Psalm 2: 7. 2 Sam. 7: 14. And he was really looked for as the person who "was promised" by the prophets. John 7: 42. 1: 46, we have found Jesus of whom Moses and the prophets did write Luke 2: 38, and spake to all them that looked for redemption in Israel. Matth. 11: 3, 5, art thou he that should come, or shall we expect another? Josephus tells us that the Jews had derived their expectation of a Messiah, from their sacred books; and Tacitus says:² an opinion was entertained by most persons, that according to the writings of the priests, at this very time, the East would prevail, and that chieftains from Judea would acquire the government of affairs. Jesus himself gives similar testimony. All things (says he) must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.—How then shall the scriptures be fulfilled, that thus it must be? Luke 24: 27, 44—47, 18: 31. 22: 37. Matth. 26: 54. Mark 9: 12. And "after his resurrection Jesus himself explained to them the prophecies concerning him in the Old Testament. Luke 24: 45, 44. It is, therefore, on the authority of Jesus, that the apostles made such earnest and solemn declarations on this subject. God had before announced by the mouth of all his prophets that Christ should suffer—The spirit of Christ which was in them, testified beforehand the sufferings of Christ and the glory that should follow—we announce unto you glad tidings, the promise which

¹ In the Comment. on Heb. 10: 7, the words *εν κεκαλιδι βιβλιου γεγραπται*, it is written in the volume of the book, are explained thus: "In the Mosaic writings, in as far as they treat of sacrifices, which were appointed as types of a future propitiatory sacrifice (Rom. 3: 21)." On the passage John 19: 36, see supra, § 13. Ill. 8.

² Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore, fore, ut valesceret Oriens, profectique Judaea rerum potirentur. Histor. lib. V. § 13. See Diss. de notione regni coelestis, § 1.

was made unto the fathers. Acts 3: 18. 1 Pet. 1: 11. Acts 13: 23, 32. In Matth. 26: 63, Jesus solemnly declares before the sanhedrim, that he is the Christ, the promised Messiah; and in v. 16, 17, he declares that Peter's conviction of his Messiahship was not a mere human opinion, but derived by instruction from God. In Luke 24: 25, he declared it foolishness to doubt, that, according to the prophets, the Christ must enter on his glory; and in John 17: 3, the reception of Jesus, whom God sent as the Messiah, is declared to be eternal life. And in v. 20, 31, John declares that his chief design is to persuade his readers that Jesus is the Christ. See 1 John 2: 22. 1 Cor. 15: 1—4. Hence it is impossible, without offering violence to the authority of Jesus himself, to deny that the Old Testament contains prophecies and various prefigurations of him.¹ Köppen remarks, "Jesus and his apostles very frequently declare that he is the promised Messiah; but this necessarily includes the declaration that the Old Testament speaks of Jesus as the Messiah."² And Herder in his Letters on the Study of Theology,³ says, "the apostles and evangelists were certainly in earnest when they quoted the passages from the Old Testament and applied them to Christ; they found him predicted every where in the Old Testament, and declared unhesitatingly that 'of him bear all the prophets witness.' Jesus himself on several occasions refers all Scripture [the Old Test.] to himself, and thus regards the Old Test. in general as a witness for his cause. I cannot see how it is reasonably possible to pervert these passages, or to blunt their edge; or especially, how any one can charge Jesus or his friends with a designed, ingenious accom-

¹ § 13. Ill. 7—12. comp. Michaelis Dogmatik, § 122—128. Kleuker de nexu qualis constat inter utrumque divinae constitutionis foedus propheticum, p. 80.

² Bible a work of divine wisdom, Pt. I, p. 235.

³ B. 18, 21, p. 303, 349—352.

modation of these passages, the very idea of which is repelled by their unlearned simplicity. On the contrary, every difficulty is removed when, agreeably to his open declarations, we receive him as the sum total, as the ultimate spiritual end of the whole Old Testament, and regard his kingdom as the promise given to the fathers, and developed by the prophets more or less remote, with more or less light and clearness."

Hence we see the error of those who will admit of no real prophecies concerning Christ, in the Old Testament; and who either have recourse to the opinion that Jesus and his apostles accommodated themselves to the erroneous ideas of their hearers when they spake of prophecies relative to the Messiah, or that they merely intended to apply these passages of the Old Testament to the history and person of Jesus, and thereby meant nothing more than that these texts suited the particular events and the person of Jesus. This last hypothesis Ecker-
mann has attempted to apply throughout the whole of the New Testament.¹

III. In reference to his divine nature it is impossible that Christ could have been raised to a higher dignity, or be made Lord of the universe, and be seated at the right hand of God (Ephes. 1: 20). The power over all things, could not then be first given him; in short, he could not then first be made Lord by the will and power of God. Acts 2: 36. Heb. 1: 4. On the contrary, we honour (Phil. 2: 11) and acknowledge the supreme dominion of God, when we really acknowledge as Lord the man whom the free purpose of God raised to that state.²

IV. *Exaltation of Jesus.*—Acts 2: 23. Phil. 2: 9, God

¹ Theol. Beitræge, Vol. I. No. 3. On the works relative to the prophecies of the Messiah, see Meyer's Hermeneutica of the Old Test. Pt. II, p. 468—502.

² Commentary on the Hebrews, p. 9. Dissert. de notione regni coelestis, Note 71. On the Design of the Gospel of John, p. 458, 507.

hath highly exalted him—being exalted to the right hand of God. Heb. 7: 26, “who was exalted above heaven itself (and the most elevated inhabitants of it).”

V. Eph. 1: 20, (God) set him on his right hand in heavenly places. To be “seated¹ at the right hand of God,” signifies, to be exalted on the throne² of the supreme God;³ to rule⁴ with God, to govern, to act, as God governs and acts. Compare Acts 2: 34, where the same passage from Psalm 110: 1, is adduced, with Acts 2: 36, where his being seated at the right hand of God is explained thus: “God hath made him both Lord and Christ.” In the Comm. on Heb. 1: 3, note *k*, the signification of the phrase “sitting at the right hand of God,” is more particularly explained; and in the Dissert. De notione regni coelestis, the meaning of the phrase “right hand” is given. See also Schleusner on the word *δεξια*, and Knapp’s programma de Christo ad Dei dextram sedente, where parallel passages are adduced from other authors, and the reasons stated why this expression must be referred to the exaltation of the man Jesus.

VI. *Adoration of Jesus.*—Phil. 2: 10, that at the name of Jesus every knee shall bow. This divine honour could not be paid to Jesus if he were a mere man, and if God, to whom alone adoration belongs, were not united to him in a peculiar manner. See the work on the Design of the Gospel of John, p. 506 &c. The phrase *καμπτεν γονυ* bend the knee, is applied to the worship of the one God, in Rom. 11: 4. 14: 11.

VII. Ephes. 1: 21. Phil. 2: 9, 11, wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of

¹ Matth. 22: 42—44. comp. Psalm 110: 1. Col. 3: 1.

² Rev. 3: 21. Heb. 12: 2. 8: 1.

³ Matth. 26: 64. Heb. 1: 3.

⁴ 1 Cor. 15: 25; in this passage, the phrase, “sit at my right hand, until” (Psalm 110: 1. Heb. 1: 13), is explained by *δει αυτον βασιλευ-
εν*.

those in heaven and those on earth, and those under the earth, and that every tongue should confess that Christ is Lord, to the glory of God the Father. 1 Cor. 15: 27, 28, he hath put all things under his feet. Heb. 1: 2, *ὃν ἐθήκε κληρονομον παντων*, whom he constituted Lord over all things. Peter also calls Jesus Lord over all (Acts 10: 36), and not only Lord over the human family, but Lord over all, in that comprehensive sense, which embraces angels and archangels within its sphere. Ephes. 1: 22, and hath put all things under his feet. Heb. 1: 4, he is as much superior to (greater than) the angels, as the peculiar name (or dignity) which he hath obtained, is more excellent than theirs.

VIII. Matth. 28: 18, all power is given unto me in heaven and on earth. The words "heaven and earth" cannot possibly mean the church collected from among Jews and gentiles; for of this signification the words can by no means admit (§ 42). But according to the *usus loquendi* of the language, they mean the *world*. This is also evident from those passages which clearly ascribe to Christ dominion not only over the Jews and gentiles, but over the whole world, over the angels, and in short, over all things which God governs, God himself alone, who put all things under him, being excepted. Phil. 2: 10. Rev. 5: 13. Psalm 135. 1 Cor. 15: 27. Moreover, in Ephes. 1: 22, the church is specifically mentioned as a part of the whole (v. 20—22), over which Christ is placed as ruler. *ἔδωκεν αὐτον ὑπερ παντα τη εκκλησια, ἣτις ἐστι το σωμα αὐτου* "he appointed him to be Lord especially over the church, with which he stands in a peculiarly close union." Col. 1: 18.¹

IX. John 17: 24, which (glory) thou (God the Father) gavest me, because thou lovedst me before the foundation of the world. Comp. § 42. Col. 1: 15 compared with v. 16, 18, 19.

¹ Comp. Dissert. I, in Epist. Coloss.

(§ 76. Ill. 1). Rom. 1: 4, and powerfully evinced to be the Son of God, according to the spirit of holiness, i. e. according to, or on account of the spirit of majesty, on account of that in Christ, which is invisible and supremely excellent.¹ In the technical phraseology of systematic doctrinal theology, the subject of discussion in § 78, is termed *genus axiomaticum communicationis idiomatum* [βελτιωσις], and includes those propositions of Scripture in which divine attributes are predicated of the human nature of Christ.²

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§ 79.

The design of the diversity of states in Jesus.

The reason why Jesus did not obtain an exalted dignity immediately after his union with the divine nature, is to be sought in the work which he was destined to accomplish on earth. In like manner, the reason why he now makes full use of his exalted perfections, is to be sought in that higher destination which he is now fulfilling; and which he could not fulfil without the full use of the perfections of his divine nature (§ 78). But the divine nature of the man Jesus could, by virtue of his union with the Godhead, at any time have displayed itself in the most splendid manner, if such a display had not been inconsistent with the plan of God. And his higher, his divine nature, really was displayed as far as comported with the divine purposes (Phil. 2: 6. §§ 81, 82).

¹ Comment. on Hebrews 1: 2, Note f.

² Sartorii Compend. § 238.

§ 30.

Description of Jesus' state of humiliation.

As it was necessary for the welfare of the human family (Pt. II. ch. I.), that Jesus should live upon earth as a man perfectly like ourselves (1), sin only excepted (§ 75), that he should experience the afflictions of every kind to which man is subject, and even submit to a death of the most cruel nature (2); so also it was the will of God, that his Son should be placed in such a situation (Phil. 2: 7, 8)—that is, the higher nature, with which the man Jesus was most closely united, did not exert as great an influence on this man, as it might have done (Phil. 2: 6. § 79) and as it afterwards really did (§ 78). For example, his divine nature did not exert its power to elevate and extend the human knowledge (4) of Jesus, (who was destined to pass through the state of childhood like other persons,) to a degree which would not have comported with his childhood, or generally with the state in this world for which God had designed him. The divine nature forbore to exert any influence, by which the situation of Jesus would have been rendered more splendid than it was intended to be during that particular time (5); i. e. it did not produce, in and by the man Jesus, who was united to it, those effects which it now produces, and will hereafter produce.

ILLUSTRATIONS.

I. Rom. 8: 3, for, what the law could not do because it was weakened through the flesh, God sending his own Son in the likeness of sinful flesh and on account of sin, condemned sin in the flesh. Heb. 4: 15, a high priest who can be touch-

ed with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

II. Matth. 20: 28. Luke 24: 25, 46, thus it behooved Christ to suffer. 1 Pet. 1: 10. Heb. 2: 14—18.

III. Rom. 8: 3. 1 John 4: 10. John 3: 16, "God appointed his Son unto death (sent him into the world for the purpose that he should die)."¹ Gal. 4: 4, 5, "God sent his Son, as a man like unto us, that he might by his death purchase for us the right to become children of God, and to obtain future salvation."²

IV. Luke 2: 40, 52, and the child grew and waxed strong in spirit, filled with wisdom—And Jesus increased in wisdom and stature. Mark 13: 32, but of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

V. Heb. 2: 9, but we see Jesus, who, for a little while, was put lower than the angels, who for the suffering of death was crowned with glory and honour that according to the gracious purpose of God, he might taste death for every man.



§ 81.

Jesus voluntarily submitted to this state of humiliation.

When we contemplate Jesus in respect to his human nature, we perceive that his obedience to God (1) and love to men (2) were so strong, that he very willingly engaged in the accomplishment

¹ See the proof of this explanation, in the work on the Design of the death of Jesus, p. 429.

² Programma de consensu Epistolarum Pauli ad Hebr. et Gal. p. 22.

of the benevolent purposes of God for the welfare of mankind, and betrayed no premature desire (3) for that greatness and dignity which his union with the divine nature authorized him subsequently to expect, and the possession of which was at least possible at an earlier date (4). On the contrary, he voluntarily assumed an humble station (5), conducting himself not as Lord but as a servant (6); nay, he even humbled himself beneath other persons, even such as were in the lowest temporal circumstances, and finally he endured the most excruciating sufferings, and submitted voluntarily to the most disgraceful death (7).

ILLUSTRATIONS.

I. *Christ's obedience to God.*—Rom. 5: 19, by the obedience of one. John 6: 37 &c, I came down from heaven to do the will of him that sent me. Phil. 2: 8, having become obedient. John 14: 31, as the Father gave commandment, even so I do. 18: 11. 10: 17. Matth. 26: 39, not as I will but as thou wilt. v. 42, thy will be done. Heb. 5: 8, though he was the Son (of God), yet learned he obedience by the things which he suffered. 10: 7—9, lo—I come to do thy will, O God.

II. *His love to mankind.*—Phil. 2: 4. 2 Cor. 8: 9, for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich. Matth. 9: 11—13. Luke 9: 54, 56, the Son of man came not to destroy men's lives, but to save them. Matth. 20: 26—28, the Son of man came to minister [to serve] and to give his life a ransom for many. John 10: 11—15, I lay down my life for the sheep. 15: 13. 1 John 3: 16.

III. *Christ's humility.*—Phil. 2: 6, *ουχ' άρπαγμαον ήγησατο το ειναι ισα θεου* &c. “Who (Christ Jesus) being in the form

of God,) did not make an ostentatious display of his equality with God.”¹

IV. *The humiliation of Christ was voluntary.*—Just as in Phil. 2: 4, it is attributed to the benevolence of Jesus and not to a necessity, that he did not display his divine dignity; so also in 2 Cor. 8: 9, the poverty of him who might have had all things in abundance, is ascribed to his goodness [*χαριτι*], which aimed at the welfare of man. *πλουσιος ων* who might have been rich. So also Phil. 2: 6, *εν μορφη θεου υπαρχων* although he might have been in the condition of God. On the word *πλουσιος* applied to spiritual things, see 2 Cor. 6: 10. James 1: 5. Luke 22: 33—35. 18: 22.

V. Phil. 2: 7, *εαυτον εκενωσε*—this may either be translated thus: “he wished to do without (abstain from) the splendour of the divine glory—*vacuus esse, carere voluit*” (comp. *κενος* Luke 20: 10); or thus: “He wished to be in a condition less exalted (i. e. more humble) than that in which he might have been” (*κενος—λιτος tenuis*,—*קִטְרִי*. Jud. 11: 3).²

VI. *Μορφην δουλου, sc. θεου, λαβων.*—As Jesus after he had attained to years of maturity, was so willing to do the work assigned him (John 4: 34), he clearly proved that he was perfectly satisfied with the ordinary condition, “the form” of man, in which God suffered him to be born, and that he was well pleased to live in this state of humility.³

VII. Phil. 2: 8, “*sua sponte et voluntate humillimam conditionem pertulit,*” i. e. he voluntarily and of his own accord submitted to the most humble condition. Comp. 2 Cor. 11: 7. John 10: 18, no man taketh it (my life) from me, but I lay it

¹ See De Wette's Translation. Storr's Dissert. in Epist. ad Philipp. note. c.

² See Dissert. in Epist. Pauli minores, p. 26.

³ Reinhard's Dogmatik, § 98. No. 1.

down myself ; I have power to lay it down, and I have power to take it again.



§ 82.

But even in his state of humiliation, the influence of the divine nature on the human nature of Christ manifested itself.

The dignity which was conferred on the man Jesus by his union with the divine nature, had, even in his state of humiliation, at least this effect, that it gave to the obedience and sufferings of this exalted man, who was so closely united to the Deity, an efficacy of an entirely peculiar nature (1). But the influence of the divine nature on the human nature of Christ, was also evinced in other ways. Even in the earlier years of Jesus an instance is recorded in which he acted from the peculiar impulse of his divine nature, or (§ 44) by the express command of his invisible Father (2). Nor is it improbable that the extraordinary improvement made by Jesus in his childhood (Luke 2: 40, 47) was promoted by that divine nature with which his human nature was united; but promoted in a manner which did not interfere with the plan, according to which his physical and intellectual abilities were, like those of other men (3), gradually to increase (v. 52). And when he entered on the duties of his prophetic office, his divine nature and the Holy Spirit who was so closely united (4) with his human nature, exerted on the man Jesus (5) such an influence as was required by his office as teacher, and effected in and through Jesus, every thing which was requisite to the accomplishment of the design of his office as teacher. Hence, what-

ever the man Jesus taught, he taught not at the instigation of his own feelings, nor according to his own views (6), but because he was prompted to it by his divine nature, and by the Father and Holy Spirit (8) who are most closely united to him, and he taught also in the manner (7) which they suggested to him (9). All the miracles which were requisite for the establishment of the divine origin of the doctrines of Christ (§ 8), were wrought by the omnipotence of his divine nature (10), which is one with the omnipotence of the Father (§ 44) and of the Holy Spirit (§ 41), through the instrumentality of the man Jesus (11). In short the divine nature in the man Jesus effected every thing which was requisite to the accomplishment of the design of his destination, in a manner suited to his person; e. g. it gave him the most profound knowledge of the persons with whom he had intercourse (12). And so entirely did he depend on the will of that divine nature which was united with him, that he undertook and desired nothing, but what was suggested to him or wrought in him by this divine nature (13).

ILLUSTRATIONS.

I. *The efficacy of Christ's merits dependent on his twofold nature.*—The salvation bestowed on us, or our participation in the happiness of Christ, was the reward of the obedience of Christ. But this reward Jesus could confer on us, only because he himself, in consequence of his original union with the Godhead, was incapable of any increase of personal happiness as a reward. But the difficulty of the bestowment of salvation, and the holiness of the punitive sanctions of the divine law, are placed in a clearer light, the more dignified the person was in whom such fearful sufferings were requisite to the accomplishment of

this noble design. When the man Jesus is called the author of our salvation (John 6: 51, 53), it is not the mere man Jesus who is alluded to, but that man who was most closely united to him that was in heaven (v. 62, 19, 11, 9), that man who, on account of his union with God, could perform works which mere human power could never produce;¹ in short the allusion is to the greatness and the worth² of that man who, on account of his union with the divine nature, is the only Son of God (§ 76). This great man and this one alone is our Redeemer. Col. 1: 13, 15—19. comp. 14, 20—22. John 3: 13—17. 1 John 4: 9, 10. Rom. 8: 3, 32. Heb. 1: 3. 5: 8, 9.

Notes. 1. In the Dissert. II. in Libros N. T. historicos, p. 69, it is remarked, that in John 19: 11, above referred to, Jesus alluded to his union with God by the word *ανωθεν* from above, whilst his explanation at the same time affords a reply to Pilate's question "whence art thou" (v. 9).

2. To this place belongs the *genus apotelesmaticum communicationis idiomatum*, which embraces those propositions in which the person of Christ is the subject, and some act belonging to his mediatorial work, the predicate.³

II. Luke 2: 49, "Know ye not that I have another father than Joseph, the performance of whose injunctions must engage my attention?" *ειναι εν τοις του πατρου μου.*⁴

III. Phil. 2: 7 &c, He was made in the likeness of men—and found in fashion as a man. Heb. 2: 17, it behooved him in all things to be like unto his brethren.

¹ John 6: 63. comp. † 78. Ill. 1.

² 1 Pet. 1: 19. See the work *On the Design of Christ's death*, p. 603. Heb. 12: 3, reflect, who he is that suffered so much contradiction.

³ Sartorii Compend. † 239.

⁴ *On the Object of the death of Christ*, p. 599.

IV. John 16: 14. 15: 26. Rom. 8: 9. Gal. 4: 6. comp. § 45.

V. Acts 10: 38, God anointed him (Jesus) with the Holy Spirit. God giveth not the Spirit by measure unto him. This says the credible witness (5: 32.) John the baptist concerning Christ. Luke 4: 1, 14, Jesus returned from his baptism full of the Holy Spirit, *πληρης πνευματος αγιου*, and went in the spirit, *εν πνευματι*, into the desert, and returned thence in the power of the Spirit.

VI. John 5: 30. 8: 28. 12: 49. 14: 10, compare § 6.

VII. *The excellence and credibility of christianity a necessary result of the divinity of its Author.*—The doctrines of the man Jesus are expressly attributed to him who had been in heaven with the Father, who came from heaven—and united himself with the man Jesus. John 3: 11—13. 6: 46. 1: 18. And the credibility of the doctrines of Jesus, on which the faith of christians in the authority of the other divine messengers depends, is the more evident and indubitable, because the man Jesus did not enjoy the influence and aid of God merely at particular times, nor merely in a limited degree. John 3: 34. On the contrary, he was distinguished from all other divine messengers, by this great preference,¹ that the divine power which spake to mankind through him, belonged to his own person and was peculiar to it (5: 26). Hence, in the case of Jesus, the doubt can never be urged, whether the omniscient power of God aided him in every instruction given by him, without exception; or whether we cannot imagine to ourselves a revelation immediately from God, which should be more perfect than that given by God through Jesus. And accordingly we are told, that the doctrines of Jesus, constitute the most perfect rev-

¹ John 3: 31. 10: 36. compare on this passage † 13. Ill. 17. and † 42.

elation. Matth. 11 : 27. John 1 : 18. Col. 2 : 8—10.¹ But for this very reason, the doctrines of Jesus demand from us the most profound veneration ;² a veneration proportionate to the dignity of that divine Messenger by whom these doctrines were taught, through the person of Jesus, who is in a peculiar and close union with God,³ and is himself the Son of God.⁴

VIII. *The Father and Holy Ghost are one with the Son.*—John 14: 7—11. 16: 13—15. compare §§ 44, 45.

IX. *Jesus taught the things which he had received from the Father and Holy Spirit*—John 12: 49. 5: 30. 8: 26, 28, 40. 15: 15. 17: 8. Matth. 11: 27. 3: 34. comp. § 6.

X. *All the miracles of Jesus were wrought by his divine nature.*—Hence Jesus himself is described as the author of his miracles. John 11: 25. [I am the resurrection &c.] compared with 23. 5: 17. [My Father worketh hitherto and I work].⁵ 19—21, 26. Hence it is said of Jesus, that he manifested his own greatness by his miracles 2: 11. [This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory]. comp. 1: 14.⁶

XI. John 14: 10. 10: 32, 37. Matth. 12: 28. compare § 8.

XII. *Through his divine nature, Jesus knew every thing which was requisite for him.*—John 2: 24, 25. [But Jesus did not commit himself unto them because he knew them all. And needed not that any one should testify of man, for he knew

¹ See Dissert. 1. in Epist. Coloss. note 74.

² See John 3: 32—36. Heb. 1: 1. 2: 3. 3: 1—8. 10: 28. 12: 25.

³ See John 3: 31. Heb. 12: 25.

⁴ Matth. 21: 37. John 3: 35. Heb. 1: 1. Compare the work on the Object of the death of Christ, p. 685, "In proportion as a revelation is clear and perfect, is the greatness of our guilt in rejecting it."

⁵ Object of John's Gospel and Epistles, p. 196.

⁶ Köppan, "the Bible a work of divine wisdom," Pt. I, p. 153.

what was in man]. 6 : 64. 16 : 19, 30. [Thou knowest all things, and needest not that any man should ask thee]. 1 : 48. Matth. 9 : 3. [And Jesus knowing their thoughts, said &c.] comp. with Mark 2 : 6—8.

XIII. *But Jesus did and wished to do nothing, but what his divine nature suggested or approved*—John 5 : 30, I can of myself do nothing. 8 : 29, and he that sent me is with me ; the Father hath not left me alone ; for I do always those things that please him.



§ 83.

Description of Christ's state of exaltation.

After Jesus had submitted to that death which had been appointed for him by the decree of God ; the divine nature (1) that was united to him, and the omnipotence of which is the omnipotence of the Father (2), restored to life his body, which had been dead and buried. (1 Cor. 15 : 3 &c. comp. § 8. Ill. 3). After the resuscitation of his body, Jesus showed himself alive (3) at many different times during forty days ; partly in order to cheer and strengthen his followers (4), and partly in the most perfect manner to convince those of his return to life, who were to be the future witnesses and publishers (5) of this all-important (6) event. At length, whilst he was engaged in conversation (7), he was visibly raised on high, and thus withdrawn from the sight of men (8), and is now (9) in heaven, that is, in a place remote from this earth, inaccessible to the wicked (10), where he will eternally (11) enjoy a distinguished happiness (12), and exercise the exalted privilege of governing all things with divine power (§ 78).

ILLUSTRATIONS.

I. John 2: 19, Jesus answered and said unto them, Destroy this temple (my body v. 22) and in three days I will raise it up. 10: 18, I have power to lay it down, and I have power to take it (*ψυχην*, life) again. Comp. § 42.

II. *The omnipotence of the Father and the Son is the same.*—John 10: 28—30. (comp. § 44, 42). 5: 19, for whatsoever things he (the Father) doeth, these also doeth the Son likewise v. 20, 21, for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. Hence also the resuscitation of Christ, is sometimes ascribed to the Father. Rom. 6: 4. 8: 11. Eph. 17: 19 &c.

III. *Agency of Christ during the forty days after his resurrection.*—Acts 1: 3, to whom (the apostles) he showed himself alive, after his passion, by many infallible proofs, being seen of them forty days. We find at least one example in the New Testament, to prove to us that Christ was also engaged in the invisible world, during the forty days in which he occasionally appeared to his disciples, see 1 Pet. 3: 19. 4: 6. comp. § 66. Ill. 3. Whether he visited the abodes of the damned (among whom I do not class the *πνευματα εν φυλακη* “spirits in prison” or ransomed spirits, § 66. Ill. 3), is a point which cannot be decided; for there can be no passage adduced in which it is expressly declared. The words of Eph. 4: 9, *κατεβη εις τα κατωτηρα μερη της γης* descended into the lower parts of the earth, which have been applied to the descent of Christ into hell, are, in the Dissert. in Epist. Pauli minores, Note 68, explained as referring to Christ’s state of humiliation on earth, to which Jesus is said, in other passages, to have descended (at his incarnation) from heaven, and which state, is in opposition to heaven

(ὕψος Ephes. 4: 8, 10), described as being low, *κατωτέρα*. John 6: 38, 62. 3: 13. 16: 28.¹

IV. John 14: 19. 16: 20—22, your sorrow shall be turned into joy. 20: 15—17, 20. Luke 24: 32, 52. See Herder on the Resurrection, Sect. 4. No. 1.

V. Acts 10: 40. 2: 32. 3: 15. Luke 24: 46—48. 1 Cor. 15: 11. 1 Tim. 3: 16. Compare § 8. Ill. 3.

VI. *Objects of Christ's showing himself to his disciples during the forty days.*—The humiliating death which terminated the life of Jesus, may have tended to excite doubts in the minds of some, as to the divinity of his mission (Matth. 27: 39—43. Luke 24: 20), although it had been established by such a multitude of proofs. John 15: 24. Matth. 27: 42. But the resurrection of Christ, which was not possible till after his death, and which is the greatest of all his miracles,² and was the more striking, as the humiliating execution of this remarkable man had arrested the attention of thousands;³ put all these doubts to flight, and vindicated the honour of Jesus in the most perfect manner.⁴ It afforded a new, an absolutely incontrovertible, an ocular demonstration of the truth of the declarations of Je-

¹ [See Morus' Epit. theol. Christ. p. 189. Reinhard's Dog. § 102. On the different views of the descent of Christ into hell, see Pott Epist. cath. Vol. II. Excurs. III. On the subject of this doctrine, theologians of different centuries appear to have known more than is taught by the apostles. 1 Pet. 3: 19, is the chief and almost the only passage referring at all, to this doctrine. In the opinion of that learned and consummate divine Dr. Reinhard, the following definition of the Descent of Christ, embraces all our knowledge on the subject: "Est ea animi Christi corpore soluti actio, qua animis eorum qui diluvio perierunt, quaedam nuntiavit, in libris sacris haud patefacta." S.]

² Jesus frequently referred to this miracle even during his life time, before he had performed it. John 2: 18—22. Matth. 12: 38—40. 16: 1—4. See Flatt's Magazin, St. 4. S. 190—199.

³ Matth. 27: 62. Mark 15: 39, the exclamation of the Roman centurion "Truly this man was the Son of God."

⁴ Acts 3: 13, 15. 1 Pet. 1: 21.

sus relative to his union with God, and proved that his pretensions were not groundless and irreverent, but sanctioned by the divine Being himself, who raised him from the dead. John 14: 19. Acts 17: 31. 2: 24. 1 Tim. 3: 16, *εδικαιωθη εν πνευματι* he was justified in the spirit, i. e. "He was by his glorified state, declared credible and upright." It proved that all the doctrines which he taught, were absolutely certain and true, inasmuch as their truth depended on the reality of his union with God. (§ 6.) The doctrine of the resurrection, for example, and that of the future blessedness of the saints, were confirmed by his own return to life. 1 Pet. 1: 3. 1 Thess. 4: 14. 1 Cor. 6: 14. 2 Cor. 4: 14. Rom. 8: 11. His resurrection proves, by a demonstration of the fact, that though death is our certain lot (John 19: 33), it by no means follows that a future life is impossible. 1 Cor. 15: 12, 13, 15 &c. *ει νεκροι ουκ εγερονται, ουδε Χριστος εγνησται* if the dead rise not, neither was Christ raised. Paul is here opposing persons who denied the possibility of a resurrection and future existence; otherwise he could not have appealed to the case of Christ which was peculiar in its nature, and might have been the only instance of its kind. See Opusc. Acad. Vol. II. p. 333; and Herder sup. cit. There is moreover some connexion between the resurrection of Christ and our future happy existence in heaven, because Jesus in his predictions placed his own eternal life in connexion with the eternal life of his own peculiar people, and hence we are led to believe that the other part of the promise will be fulfilled, as well as the first, the completion of which we have witnessed. 1 Cor. 15: 20—23, in Christ all shall be made alive. Acts 5: 30, the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree; him, the Prince and Saviour (i. e. Prince of salvation) hath God exalted to his right hand, to give repentance to Israel and the forgiveness of sins. Heb. 5: 9. Our salvation is dependent on the obedience of Christ; and the honour which God has thus conferred on him by fulfilling his speci-

fic expectation of a speedy return to life, affords us a satisfactory proof that Christ has yielded this obedience in a manner acceptable to God.

John 6: 57. compare v. 54. 10: 17, 10, 28. 11: 25. 12: 26, 32. 14: 2. 17: 22, 24. (§ 62). 1 Cor. 15: 17, and if Christ be not raised, your faith is vain; ye are yet in your sins. Rom. 4: 25, who was raised again for our justification. 1 Pet. 1: 21, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. John 10: 17. Luke 24: 44. Matth. 27: 63, 40. 28: 6.

NOTE. On the subject of the importance of the resurrection of Jesus, as a vindication of his character, and as a remarkable confirmation of the divinity of his mission and doctrines, and on the connexion between his resurrection and our justification and future blessedness, the reader is referred to the following works: Programma on 1 Tim. 3: 16, p. 10 &c. Commentary on the Hebrews, p. 88; On the Design of the death of Christ, p. 422 &c. "The public resurrection and reward of Jesus, really does bestow a peculiar power on his example, to which no other example can lay claim. For, the reward of other professors of the truth is partly yet future, and in part, though already bestowed, invisible to us, and known only from the doctrines of God, and not from such facts as the resurrection and glory of Jesus are." See Herder sup. cit. sect. 7, No. 6, supplement, No. 6, "Who could, for a moment, fail to observe the miraculous and peculiar nature of this event? The man of Nazareth, who had scarce begun his work before his life was closed, awakes from the dead, to accomplish his work in a renewed and glorious manner. Of such a work every historian must confess, that God himself drew it forth out of darkness and night, out of contempt and ridicule, out of the grave and out of hell."

VII. Christ gave his disciples various instructions after his resurrection, until the time of his ascension. Acts 1: 3, speaking of the things pertaining to the kingdom of God. Luke 24: 45, v. 27. Hence Peter may have derived from Christ himself the information of that incident in the world of spirits, which he relates 1 Pet. 3: 19 &c, and which occurred between the resurrection and ascension of Jesus.¹

VIII. *His ascension.*—Acts 1: 9, and—while they beheld, he was taken up, and a cloud received him out of their sight.²

IX. *Ascension of Jesus to heaven.*—That he really ascended to heaven, was testified by the celestial messengers at the very time the event occurred. Acts 1: 10 &c. We should indeed be authorised to believe it on the mere prediction of Jesus, since his authority was so remarkably confirmed by his resurrection from the dead. John 6: 62. 16: 28. 20: 17. Matth. 26: 64. But there are also some other events which he had predicted previously to his death, and just before his ascension (Acts 1: 4), and the fulfilment of which he expressly fixed after his return to his Father, which serve as facts, to prove his return to the Father, and his consequent dominion. John 16: 7, if I depart, I will send him (the Comforter) to you. 14: 2, he that believeth in me &c.—and greater works shall he do, because I go to my Father.³ In Acts 2: 33—36, Peter explains the miracle at the Pentecost as an evidence of Christ's having attained that government of all things, which he had said awaited him after his ascension. *τη δεξια του θεου υψωθεις—ακουετε* therefore being exalted to the right hand of God, and having re-

¹ On the Design of the death of Jesus, p. 525.

² On the Ascension of Christ, compare Griesbachii Sylloge locorum N. T. ad ascensum &c. Jena, 1793; Herder sup. cit; Flatt's Mag. Vol. 8. No. 2.

³ See Diss. III. in libr. N. T. Histor. aliquot loca, on John 15: 26.

ceived of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Matth. 16: 28, "a part of those who now stand here, will see the Son of Man arrived in his glory, *ερχομενον εν τη βασιλεια αυτου*; i. e. the greater part of my disciples will live to see those important events, such as my ascension, the miracle at Pentecost, and other miraculous events for the promotion of their apostolic office, and finally also the destruction of Jerusalem; from which they will see that the Son of man, whom now the world despise and undervalue, really possesses divine power."¹

X. *The abode of Christ.*—Jesus is taken from you into heaven—whom the heavens must receive—who is gone into heaven and is on the right hand of God—seek those things which are above, where Christ sitteth.—Again, I leave the world and go to the Father—and what if ye shall see the Son of man ascend to where he was before?—I go unto him that sent me, ye shall seek me and not find me, and where I am thither ye cannot come—In my Father's house there are many mansions—I go to prepare a place for you, that where I am ye may be also. Acts 1: 11. 3: 21. 1 Pet. 3: 22. Phil. 3: 20. Col. 3: 1—3. John 16: 28. 6: 62. 7: 33. 8: 21, 23. 14: 2, 3. 12: 26.

XI. *Christ's kingdom is eternal.*—Christ, being raised from the dead, dieth no more—he shall reign for ever, and of his kingdom there shall be no end—having no end of life, but made like unto the Son of God, abideth a priest continually—a priest after the power of an endless life,—a priest for ever—but this one, because he continueth for ever, hath an unchangeable priesthood,—he ever liveth—fear not, I am the First and the Last, I am he that liveth and was dead, and behold I am alive

¹ See Dissert. de notione regni coelestis.

for evermore—and he (Christ) shall reign for ever and ever. Rom. 6: 9. Luke 1: 33. Heb. 7: 3. 15—17, 23—25. Rev. 1: 17, 18. 11: 15.

In the Dissert. de notione regni coelestis, § V, it is shown that in 1 Cor. ch. 15, a termination of Christ's kingdom is not proved either by verse 25, *αχρως ου̅* (*εως αυ* Matth. 22: 44) until he hath put all enemies under his feet;¹ or by v. 24, where the words *οταν παραδω την βασιλειαν τω πατρι*, are to be explained thus: "When Christ shall deliver the dominion over all his enemies, into the hands of the Father, i. e. when he shall have compelled all his foes to acknowledge the universal dominion of the Father." See § 63.

XII. *Christ will enjoy an eternal and exalted happiness.*—John 14: 28, "if ye loved me, ye would rejoice because I go to the Father; for the Father enjoys a happiness and glory which, in my present situation, I do not enjoy, but which I also shall enjoy with the Father." (*μειζων μου εστιν* see supra § 42.) John 17: 5, 24. Comp. § 42. 1 Tim. 3: 16, *αναληφθη εν δοξη* he was received to glory; in antithesis to *εφανερωθη εν σαρκι* "he appeared as a feeble man." Rom. 8: 29, 17, heirs of God, and joint heirs with Christ. Comp. § 64.

¹ See Schleusner's Lexicon, art. *εως* No. 5.

BOOK IV.

OF THE REDEEMER.

PART II.

THE DIFFERENT WORKS OF CHRIST (HIS OFFICES).

SECTION 1.

THE WORKS OF THE REDEEMER DURING HIS LIFE ON EARTH.



§ 84.

Twofold destination of Jesus.

The man Jesus was, like all other men, and all rational creatures in general, under obligation (1) of obedience to his Creator, his Lord (2) and his God (3). This obedience Jesus was required, for a certain length of time, to yield; and amid circumstances, too, which might appear surprising, when we reflect on the exalted moral excellence of his character, and his very peculiar union with God (Heb. 5: 8). But the cause of all this is to be sought (4) in the *twofold destination* (5) of Jesus; he being appointed by God to instruct mankind, and also himself to provide that salvation which he published to them (6).

ILLUSTRATIONS.

I. See the work *On the Design of Christ's death*, p. 666.

II. 1 Cor. 3: 23, Christ is God's 11: 3, the head of Christ is God, (i. q. *ὑποτασσεται* is subject to God, Ephes. 5: 24.) 1 Cor. 15: 28. See § 42.

III. Jesus saith—I ascend unto my God—Jesus cried, My God, my God!—the God of our Lord Jesus Christ—in the temple of my (Jesus') God—thy God hath anointed thee (Jesus).—I will put my trust in him. John 20: 17. Matth. 27: 46. Ephes. 1: 17. Rev. 3: 12. Heb. 1: 9. 2: 13. In these words does the Messiah acknowledge his dependance on him through whom are all things.¹

IV. Heb. 2: 14 &c. § 85 &c.

V. Heb. 3: 1, *αποστολος και αρχιμερευς της ομολογιας ημων Ιησους* “Jesus the Messenger (Instructor), he through whom we have reconciliation, whom we profess.” See *Introd. to the Epist. to the Hebrews*, p. cii.

VI. Heb. 2: 3, which (salvation) at first was published by the Lord.



§ 85.

Of Christ's office as instructor (his prophetic office), and the obedience which he displayed in the execution of it.

The union of Jesus with God, enabled him to execute, in a more perfect manner, the duties of his appointment as divine Messenger (1), or as a prophet (2); that is, it enabled him the better to

¹ See Com. in loc. note c.

deliver those divine instructions (3) with which he was intrusted (4). § 82. Yet was it necessary for him, during this time, to withdraw the splendour of his greatness and dignity, and to become like unto the rest of his fellowmen, yea, even to assume a station peculiarly humble (5) amongst mankind. Otherwise, he could not have discharged the duties of a real Instructor, he could not have taught publicly and perseveringly like other prophets. He could not by uninterrupted instruction, have qualified certain persons (§ 9), whom he had himself chosen, to perpetuate the office of instructor, which he had commenced. In short, he could not have sustained an office, in the discharge of the duties of which, it was necessary for him not only occasionally to appear to individual persons, but, to live in the midst of frail mortals (6), and to inspire even persons in the lower stations of life (7) with a high degree of confidence in a person so far exalted above them (8). Moreover, the example of obedience, which the life of Jesus holds forth for our imitation (9), is instructive to us in proportion (10) as the circumstances under which he was placed bear a near resemblance to our own situation (Phil. 2: 7). And the humility of our present situation will have the less influence on those splendid expectations with which the religion of Jesus inspires us, when we reflect that Jesus himself experienced (11) the greatest depths of human misery; although some beams of his effulgent greatness shone forth (§ 82) from him in the midst of his humility, and although the latter part of his history on earth (§ 83) clearly proved how dear he was to God, and to what an exalted glory he was destined.

ILLUSTRATIONS.

I. *Christ was the divine Messenger.*—John 17: 6—8, 18. 20: 21. Comp. § 6. Heb. 3: 1.

II. *A prophet.*—John 4: 44, προφητης. Matth. 13: 57. Luke 4: 24—27. Heb. 1: 1, 2.

III. *Our Instructor.*—John 7: 16 &c. 13: 13 &c. ὁ διδασκαλος a teacher. Matth. 23: 8, 10, one is your (Teacher) Master, Christ.

IV. *The work of Christ.*—1 John 17: 4, the work which thou gavest me to do. The work or appointment of which Jesus here speaks, does indeed include his death also;¹ but a part of it, at least, was to communicate to men his divine doctrines, and to substantiate their divinity by miracles. John 5: 36. 15: 24. 10: 37. 14: 10. John 9: 4, 5, I must work the works of him that sent me (said Jesus)—I am the light of the world. By εργον πατρος or “work of the Father,” is meant doctrines, as we learn from the context. 5: 36, 30. 4: 34. comp. v. 27, 32. 7: 16—18, he that seeketh the glory of him that sent him, the same is true. 6: 37, 40. Luke 1: 33, “I was born for the purpose of being a king, and I came into the world that I might bear witness to that which is true *ἵνα μαρτυρησω τῇ ἀληθείᾳ*, to testify that I was born to be a king.”² Now Jesus testified by his instructions that he was a king. Matth. 4: 17, 23. Consequently, he came into the world to give instruction. Luke 4: 43, but I must publish the kingdom of God to other cities also. Mark 1: 38.

In the last discourses of our Lord, he considered death as having been already endured, and hence, in this respect also, he

¹ The Design of John's Gospel &c, p. 189.

² John 8: 28, 40, 42. 12: 44. 13: 37. Comp. Morus' Epit. Theolog. christ. p. 194.

could say, I have finished the work *ετελειωσα το εργον*; of which his death was certainly a part. John 10: 17. 14: 31, 11. "It is in general not inconsistent with the usage of language to contemplate an event which is near, as really present. And on the verge of his departure, it was peculiarly suitable for him to present to them the bright side of an event so painful to their feelings, and call their attention to the glorious consequences which would result to them."¹ This remark is applicable to Teller's Antitheses, prefixed to Harwood's four Dissertations (p. xxxv), and to Oertel,² who infers from the passage just quoted, that the death of Jesus was not an essential part of the work which he accomplished, because Jesus declares, previously to his death, that he had finished the work which God gave him to do.³

V. *Humble state of Jesus.*—Matth. 8: 20, the Son of man hath not where to lay his head. 13: 55. The carpenter's son. 11: 19, the friend of publicans and sinners. Luke 2: 24. The reader may find several other collateral objects of that humble state in which God placed Jesus, in Keil's Dissert. de exemplo Christi recte imitando, p. 25.

VI. When the situation of Jesus was no longer like that of other men on earth, he no more dwelt among mortals, but ascended to heaven. And even in the interval between his resurrection and ascension, during which time he still gave instruction to his followers, (John 20: 17.) he was not always with them, but only appeared to them and spent some time with them on particular occasions.

VII. *Jesus dwelt among those in low circumstances of life.*—

¹ The work On the Design of John's Gospel and Epistles.

² Dissert. on the Epist. to the Romans, p. 509.

³ See Schwartz on the death of Christ as an essential part of his scheme for the salvation of mankind, Leipsic, 1795, p. 163 &c.

The people which sat in darkness saw a great light¹—they that are sick need the physician.—He had compassion on them, because they were as sheep having no shepherd. Matth. 4: 12, 16. 9: 12, 36. Mark 6: 34.

VIII. Matth. 11: 28, 29, come unto me, all ye that labour and are heavy laden—for I am meek and lowly in heart. Luke 15: 1.

IX. *The example of Christ.*—Keep my commandments, even as I have kept my Father's commandments. Love one another as I have loved you—It shall be among you,—even as the Son of man came not to be ministered unto, but to minister—he that saith he abideth in him, ought himself also so to walk even as he walked—“If we conform our lives in the world to the example of Christ, then is our confidence in the love of God complete”—and we ought to lay down our lives for the brethren²—let this mind be in you, which was also in Christ Jesus,—walk in love, as Christ also hath loved us. John 15: 10. 13: 34. Matth. 20: 26—28. 1 John 2: 6. 4: 17. 3: 16. Phil. 2: 5. Ephes. 5: 2.

X. *Subject continued.*—1 Pet. 2: 21, for even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.

XI. *Christ bore the cross before us.*—John 15: 20, if they have persecuted me, they will persecute you also. Matth. 10: 25. John 12: 24—26, “If any man will serve me, let him follow me as one who is going (v. 23) forward toward the sufferings of death (v. 27, 32), and thereby to glory (v. 25).”³ 1 Pet. 3: 17, “It is better to suffer in doing good, if such be the will of God, than to suffer on account of evil deeds.” v. 18, “Christ

¹ Hess über die Lehren Thaten und Schicksale des Herrn. S. 37.

² On the design of John's Gospel &c. p. 213 &c.

³ See Dissert. in lib. N. T. histor. p. 20.

also suffered as a just person, *αγαθοποιων*, and now lives for ever in glory.”¹ 1 Pet. 4: 12, think it not strange—but rejoice inasmuch as ye are partakers of Christ’s sufferings. Rom. 8: 17, joint heirs with Christ, if so be that we suffer with him. 2 Tim. 2: 11, it is a faithful saying, If we be dead with him (Christ), we shall also live with him. Heb. 12: 2.



§ 86.

Mediatorial office of Christ.

The agency of the Redeemer in accomplishing that salvation which was promised to man, embraces two kinds of works (1). One part of this destination (2) he accomplishes, by his residence in heaven; The other he effected, while he sojourned on earth (§ 87). In reference to the former, we may repose the greater confidence in him; as he gladly abstained from any premature use of the dignity of his nature, in the execution of the divine will, and thus leaves us no ground to apprehend (3) that he might use that dominion which he has at length acquired, in any other manner than in consistence with the will of God, the Author of our salvation. We are certainly authorized to expect (4), with the most perfect assurance, that he, who out of love to us relinquished for a season the enjoyment of the dignity of his nature, and submitted to many and various kinds of human suffering, will discharge the duties of that honorable office which he sustains in heaven for our good, with perfect propriety, and with a compassionate reference to our peculiar circumstances (5).

¹ On the Design of the death of Jesus, p. 523.

ILLUSTRATIONS.

I. *Priestly office of Jesus.*—The appellation of highpriest *αρχιερευς*, which is applied to Jesus in Heb. 3: 1, refers to both kinds of the Redeemer's works. (§ 84. Ill. 5.) For it marks out the celestial dignity and divine government of Jesus, as being beneficial to the human family; and combines together the salutary influence of this exalted nature of Christ, and his death of reconciliation which he endured on earth. This is the import of the sacerdotal entrance of Christ into heaven. Heb. 8: 1, 2, 4, we have such an highpriest, who is set on the right hand of the throne of the Majesty in the heavens. 5: 5, so also Christ did not assume the glory of highpriest himself. 7: 26, for such an highpriest became us—who is higher than the heavens. v. 28, “The sworn declaration (Psalm 110: 4) which was made after the introduction of the law, maketh the Son highpriest who is transferred into eternal glory.”¹ Heb. 5: 9, being made perfect, he became the Author of eternal salvation unto all them that obey him, called of God an Highpriest. 7: 24, 25, but this one hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him. 6: 19, 20. 8: 3, “every highpriest is inducted into office in order that he may offer sacrifice. Consequently this (our Highpriest) must also have something to offer.” The act of dying as a sacrifice is not a priestly act; but the act of offering the victim which was slain, in the sanctuary. This act, however, could not be performed on earth, where Christ had no sanctuary, but only in heaven (v. 4). The Socinians do not err in connecting his priestly office with his entrance into heaven, but in taking from him that bloody sacrifice of atonement, which he had to offer on his entrance into heaven as highpriest.²

¹ Schleusner's Lex. art. *αρχιερευς* No. 2.

² Commentary on Hebrews, p. 133.

9: 12, 14 by his own blood, he entered once into the holy place.—The blood of Christ, who in a state of eternal glory offered himself to God as a perfect offering, *δια πνευματος αιωνιου*—[*πνευματικον, δεδοξασμενον.*] Heb. 10: 12, having brought one sacrifice for sins, which is valid for ever, hath set down on the right hand of God. v. 14, 19—22, “We may confidently enter the holy of holies [heaven] with the blood of Jesus—which new and by no means dangerous way, through the veil—I mean the state of humiliation of Jesus—he hath consecrated for us.”¹

II. See Part 2 *infra* ; and § 65 *supra*.

III. Heb. 5: 5, 7, “the dignity of the office of highpriest, was not arrogated to himself by Christ, who in the time of his humiliation implored deliverance with tears.” Hence we may justly infer, that he will discharge the duties of that honourable office, in the attainment of which he so entirely submitted to the will of God, in perfect accordance with the gracious purpose of God, and fully answer the purposes of his priestly office.²

IV. Heb. 2: 17, wherefore, in all things, it behooved him to be made like unto his brethren, that he might be a merciful and faithful Highpriest with God, to make reconciliation for the sins of the people—having been tempted, he is able to succour them that are tempted. 4: 15. 5: 8, “Although Christ felt no sinful propensities in his soul, he can still have compassion for sinful man, inasmuch as he has experienced at least the difficulty of obedience, and thence can infer what must be the feelings of those who, in addition to an innocent dread of pain, labour under a propensity to sin and disobedience.”³

V. “The exposure of Jesus to the endurance of suffering

¹ See the Introduction to Hebrews, p. xcix.

² Comment. in loc. notes *i* and *m*.

³ *Ibid.* in loc. note *y*.

was a suitable preparation, to qualify him for the office of saving suffering men." See Ill. 4.¹



§ 87.

Christ could acquire the right of bestowing salvation on mankind only as the reward of his own obedience.

Although Jesus, by virtue of the greatness and perfection resulting from his peculiar union with God, would have been able to bestow a high degree of happiness on mankind (§ 60—65); he was prevented from using the power and dignity of his person for the accomplishment of this purpose, by the character of man himself, which rendered him unworthy of enjoying such a happiness. In order, therefore, that he might bestow salvation on his brethren (1) in a manner consistent with the law of God, it was necessary that the man Jesus should in conformity to the same law of divine justice (§ 24), by which all other men were, on account of their disobedience, denied the enjoyment of this great salvation, purchase to himself the right and power (2), to avail himself of his greatness in the salvation of his brethren; and to transfer (3) to them that blessedness which he possessed, and which they could not obtain by their own merits. For, although Jesus might from the beginning have enjoyed the consequences of his union with God just as he now does, and although he might, in a state of happiness and splendour also, have evinced his obedience in a manner corresponding to such a state, as he now really does (4); still God assign-

¹ The Design of the death of Jesus, p. 670, note **.

ed to him a very different theatre for the display of his obedience whilst on earth, a sphere which was apparently inconsistent with the dignity of so exalted a man, and assigned it to him under the condition that for this distinguished obedience he should also be rewarded in a distinguished manner. But, inasmuch as his dignity and happiness, being the result of his peculiar and perfect union with God, were incapable of augmentation (§ 82. Ill. 1); This dignity and happiness were at least bestowed on him in a manner which gave them the nature of a reward (5); bestowed on him with the acknowledgment of the merited honour, that he was peculiarly worthy (6) of this distinguished glory; and with the power to accomplish his most ardent wishes in bestowing salvation on his brethren (7), who in themselves were unworthy of such felicity. He was elevated to that dignity not only because it was suitable to his peculiar union with God, but he was raised as the Author of salvation to mankind, in remuneration of (8) his distinguished obedience. The obedience to God and the active reverence for him, which were evinced by the man Jesus on earth, together with the honourable declaration (*δικαιωμα* Rom. 5: 18.) and reward which succeeded, are the cause of the salvation of man (9); just as the disobedience and punishment of our first parents (Rom. 5: 19, 16) were the cause of the misery of the human family (§ 55, 57).

ILLUSTRATIONS.

I. Rom. 8: 29, That he (Jesus) might be the First-born among many brethren. Heb. 2: 11, he (Jesus) is not ashamed to call them brethren.

II. John 17: 2, thou hast given him (Jesus) power over all

flesh, that he should give eternal life to as many as thou hast given him.

III. John 17: 22, 24, the glory (said Jesus) which thou gavest me, I gave to them (Comp. § 64). Heb. 9: 16, "Jesus when dying bequeathed his salvation to believers; they are his heirs under the condition of his death."¹

IV. 1 Cor. 15: 28. John 20: 17. Rev. 3: 12. comp. § 84.

V. *The exaltation of Jesus is the reward of his obedience.*—Phil. 2: 8, Wherefore God also hath highly exalted him and given him a name which is above every name—Heb. 2: 9, for [on account of] the suffering of death crowned with glory and honour 12: 2, who (Jesus), for the joy that was set before him, endured the cross.

VI. John 10: 17, therefore doth my Father love me, because I lay down my life. Eph. 5: 2, (Jesus) hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. Heb. 1: 9, therefore, O God! thy God hath anointed thee with the oil of gladness. Rev. 5: 12. Just as the obedience of Jesus was rendered more splendid by the sufferings of his death, so also was the honour enhanced, which, on account of this obedience, he derived from the subsequent enjoyment of his glory. This he enjoys not only as the natural privilege resulting from his natural union with God, but also as the reward of his moral excellence.²

VII. John 17: 26, *ἵνα ἡ ἀγάπη, ἣν ἠγάπησας με, ἐν αὐτοῖς ἦ* (instead of *ἐχῆς τὴν ἀγάπην εἰς αὐτοὺς*) "that thy love to me may be extended to them."³ Ephes. 1: 6, he hath made us accepted in the beloved. Gal. 2: 20, *ξῆ ἐν ἐμοὶ ὁ Χριστός* "my

¹ Comment. in loc. note. p.

² On the Design of the death of Jesus, p. 663 &c.

³ Ibid. p. 592.

life and salvation are properly speaking, his life, or participation in his salvation."¹

VIII. Acts 5: 31. (comp. § 65). Heb. 5: 9, "having received the promised reward, he has become the Author of an eternal salvation to all them that obey him."

IX. Rom. 5: 19, so also by the obedience of one shall many be made righteous. "Inasmuch as Christ could, on account of his resurrection and glory, be declared obedient or just (v. 18), therefore justification unto life has been extended to all men." For it was a principal part of the solemn declaration of his righteousness, or of the reward of his obedience,² that he could now treat all men as just and obedient, and bestow salvation on them.³



§ 88.

Jesus displayed his obedience throughout his whole life, but particularly at his death.

Through the whole course of his (1) earthly pilgrimage, even from his childhood (2), did Jesus display this obedience. But it shone with additional lustre during his public ministry (3), and was seen in its greatest glory (4) amid the sufferings of that ignominious death to which he submitted (5).

ILLUSTRATIONS.

I. *Christ's obedience extended throughout his whole life.*—
John 8: 29, I do always the things that please him (my Father).

¹ Ibid. p. 455.

² Isaiah 53: 10—12.

³ On the design of the death of Jesus, † 14.

Matth. 3: 15, "thus it becometh us to fulfil all the divine commands." Compare James 1: 20, *δικαιοσύνη θεου*.¹ Phil. 2: 6, 7. 2 Cor. 8: 9. Comp. § 81.

II. *In his childhood*.—Luke 2: 49, 51, 52.

III. *In his public office*.—John 4: 34, my meat is to do the will of him that sent me. John 6: 38. 5: 30, I seek not mine own will, but the will of the Father who hath sent me. 7: 18. 8: 49, I honour my Father. v. 55, I keep his saying. 26, 28, as my Father hath taught me, I speak these things. 17: 6, I have glorified thee on earth. v. 12, I have kept them in thy name. v. 4. 12: 49.

IV. *But most clearly in his death, and the sufferings connected with it*.—Phil. 2: 8. Heb. 5: 8. Hence our salvation, which is the fruit of the obedience of Jesus (§ 87), is specifically described as the effect of his greatest obedience; is represented as the effect of his sufferings and death. Ernesti has objected to the division of Christ's obedience into *active* and *passive*,² on the ground that all obedience is active. Yet this division (says Reinhard³) may still be retained to designate that the obedience of Christ amid his sufferings, was the highest degree of his obedience. John 6: 51, and the bread (said Jesus) which I will give is my flesh, which I will give for the life of the world. 12: 24, but if it (the grain of wheat) die, it bringeth forth much fruit. 3: 14—16. 1 John 4: 9, 10, God sent his only begotten Son into the world, that we might live through him—he sent his Son to be the propitiation for our sins. 1 Thess. 5: 9, 10 (Christ) died for us, that we should live. Heb. 10: 19, having therefore boldness to enter into the holiest by the blood of Jesus. Moreover, forgiveness of sins, which was the particular design of the death of Christ, is the foundation of our salva-

¹ Dissert. de sensu vocis *δικαιος*, § IX.

² Theol. Bibl. vol. 9, p. 925.

³ Dogmatik. S. 406.

tion. § 89 &c. Heb. 9: 15, and for this purpose he is Mediator of the New Covenant, that by means of (his) death for redemption from the transgressions under the first covenant, they who were called to the eternal inheritance, might receive the promise.

V. *Jesus submitted to death voluntarily.*—John 10: 17, no man taketh it (my life) from me, but I lay it down myself. v. 18, this commandment have I received of my Father. 14: 31, as the Father gave me commandment, even so I do. This Jesus says whilst going forward to his death. 18: 11, the cup which my Father hath given me, shall I not drink it? See also Matth. 26: 52—54, 39, 42. Heb. 10: 7, 9. The work on the design of the death of Jesus;¹ Hess' Bibliotheca of sacred history,² in the article "Pragmatic narrative of Christ's sufferings;" where it is proved that every way to escape death was left open to Jesus by the providence of God, and that therefore according to every historical evidence, it is an incontrovertible fact, that his submission to death was perfectly voluntary.



§ 89.

The remission of our sins is the grand design of Christ's voluntary sacrifice of himself.

The meritorious and exemplary obedience of Jesus was certainly placed in a clearer and more splendid point of view, by his submitting to so excruciating a death (§ 88. Ill. 4). This submission to death, also, made him experimentally acquainted with the misery incident to the lot of man, in its highest degree. But even in his previous life, he

¹ p. 595.

² Pt. II. p. 354.

had not wanted opportunities to prove his obedience. Nor was he without opportunity, previously to his ignominious death, to exercise himself in self-denial (1), or to learn by experience the miseries of man (2). Indeed his obedience would have been perfect, had not God required (3) of him that he should submit to the punishment of such a horrible death. There must, therefore, have been some very important (4) reason on account of which God would absolutely require (5), that his only begotten (Rom. 8: 32. Heb. 5: 8.) Son should subject himself to the most terrible sufferings. Nor are we left to conjecture ourselves what this reason might be, inasmuch as the Holy Volume expressly teaches us, that the object of the death of Christ was, to procure remission of sins (6), or to deliver mankind from future misery (7) after the present life (8), as well as from the fear of this punishment (9) in the life that now is.

ILLUSTRATIONS.

I. Phil. 2: 4--7. 2 Cor. 8: 9. comp. § 81, 82.

II. *Persecutions of Jesus.*—Matth. 8: 20. (§ 85. III. 8,) 17: 17, perverse generation! how long shall I suffer you? He was slandered. Mark 8: 17. Matth. 10: 25. 11: 19. 12: 24. The Jews intended to cast him down a precipice. Luke 4: 28. The Pharisees consulted together what they might do to Jesus, when he cured the lame man on the Sabbath. Luke 6: 11. The Jews sought to kill him. John 7: 1. They hated and persecuted him. 15: 18—25. They tempted him. Luke 22: 28.

III. See the work on the Design of the death of Jesus, p. 664—666, 421.

IV. *The death of Christ was absolutely necessary.*—Matth.

26: 39, 42. "It would have been altogether inconsistent with the character of the all-wise God to expose his Son to such sufferings, if the object for which he died could possibly have been otherwise attained. But this absolute necessity makes the death of Jesus harmonize with the character of God in accomplishing its grand object, whilst it, at the same time, produces many other good effects which might indeed have been brought about in a less painful way."¹

V. John 10: 17. 14: 31. 18: 11. Heb. 10: 7—10. comp. § 88. Ill. 5.

VI. *Remission of sins, is the grand object of Christ's death.*—Matth. 26: 28. Ephes. 1: 7. Heb. 9: 15, εἰς ἀφεσιν ἁμαρτιῶν (παρὰπτωμάτων)—εἰς ἀπολυτρώσιν τῶν παραβασεῶν. "For deliverance from the punishment of sin." The "deliverance from transgressions" spoken of (Heb. 9: 15), cannot possibly, in this place, mean deliverance from the slavery of sin, or reformation; for the passage treats of allaying the remorse of conscience for past sins, and not for such as are present or future. And it, moreover, refers to such a redemption or deliverance as could not be expected from the Levitical sin-offerings, which aimed at the remission of external transgressions.² And that this is the signification of ἀφεσις ἁμαρτιῶν also in Matth. 26: 28, has been proved by Süskind, in his dissertation entitled, Does the remission of sins, spoken of in the New Testament, signify deliverance from punishment?³

VII. *Christ's death delivers us from all future evil.*—It delivers us from all future punishments (Rom. 5: 9), whether they are the mere consequences of the sin and punishment of Adam, as would be the case with children who die in their in-

¹ The Design of Christ's death, p. 442.

² Comment. on Heb. in loc. note b.

³ Flatt's Mag. No. 3, p. 190—223. No. 4, p. 76—178.

fancy if no redemption had been provided (§ 57); or are the effects of our own personal guilt. Rom. 5: 16, the free gift is of many offences unto justification. Col. 2: 13, having forgiven you all trespasses. Tit. 2: 14, that he might redeem us from all iniquity. See LXX. Psalm 130: 8, 3, where this same phrase is used to express forgiveness of sin. 1 John 1: 7, 9, the blood of Jesus Christ cleanseth us from all sin. Every one that believeth is justified from all his sins through Jesus Christ. Acts 13: 38.¹ But that, even in the case first mentioned, the evil might justly be called a punishment, though it would not be the effect of the guilt of the individual suffering it,² is proved in the work on the Design of the death of Jesus, p. 585. § 57. Ill. 1. Nay, even those punishments to which an individual who did not die unconverted, exposed himself by his sins committed previously to his reformation or during his religious life, would, if no atonement had been made, still befall him in part (§ 57, 56), in consequence of Adam's transgression and the natural punishment of it, that is, in consequence of the sinful propensities of our nature, which were perpetuated from our first parents throughout all generations, and which at least predispose us to actual sin. Our participation in the sinful propensities of our nature, which we derive from our first parents by natural generation, cannot be charged to us as guilt. And it is in reference to this participation, which was not caused by any guilt in us, that the mercy of God (§ 59, 92), which provided for us redemption from the evil effects of foreign sin, from the effects of the sin of Adam, was extended also to those deserved punishments which are the result of our own personal guilt. We may admit what has been contended for,³ that God does not require of frail, imperfect man, such a perfect conformity of life

¹ On the Design of the death of Jesus, p. 587.

² Mauchart's Repertorium für Empirische Psychol. Vol. II. p. 153.

³ Rapp. sup. cit. p. 152.

and mind to the divine law as it is impossible for him to yield, and that he does not denounce punishment upon them for not being more perfect than it was possible for them to be. But on the other hand, even if frail and sinful creatures had done every thing which it was possible for them to do, with their depraved nature, they still could not expect as pure and elevated a happiness, as if their nature had been unpolluted by sin and they had made important advances in holiness and perfection. This disadvantage, under which they would labour, would still be the consequence of their inherited depravity of nature and of the sin of Adam, who by an act of real guilt, which he might have avoided, entailed a ruined nature on himself, and his posterity. This disadvantage would be the natural punishment of Adam's transgression. But as Christ, the Second Father of the human family (§ 59), delivered us from the punishment of the disobedience of the first father of the race of man, by assuming it himself, and has given us a title to a salvation¹ which even the best of Adam's sinful posterity would have had no right to expect; we may, even in this respect, say that Christ bore our punishment, the punishment due to the whole human family (John 1: 29. 1 Tim. 2: 6. Heb. 2: 9.); inasmuch as the punishment in which an individual participates, may also be called *his* punishment (§ 57. Ill. 1). But as Jesus also liberated us from the punishments of our own personal transgressions, which, though our natural depravity disposed us to commit them, we nevertheless could and ought (§ 56, 57) to have avoided, we can say with truth, in the most rigid sense of the terms, that *Jesus bore our sins*, was punished in the stead of us guilty sinners, on account of our sins. Is. 53: 5—12. 1 Pet. 2: 24. 3: 18. Gal. 1: 4. Rom. 5: 6—8. 4: 25. 1 Cor. 15: 3.

VIII. *Subject continued.*—The punishments which were

¹ On the Design of Christ's death, p. 660.

removed by the atoning death of Christ, properly belong to the invisible world; they are future punishments (1 Thess. 1 : 10), the opposite of which, according to the Scripture representation, is eternal life, the everlasting inheritance. John 3:14—16. Heb. 9:15.¹ Hence, it is not surprising, that the death of Christ did not obviate the temporal consequences of sin. Rom. 8:10, 18—23. Nevertheless, the death of Christ did divest the temporal effects of sin of their punitive disgrace and terror. They are no longer of a punitive nature. The friends of Christ are no longer exposed to any punishment. Rom. 8:1, *οὐδὲν κατακριμα τοις εν Χριστω Ιησου* there is now no condemnation to them which are in Christ Jesus. Death is to them no longer an evidence of the divine displeasure, but is to be regarded by them as the transition of their spirit to real life. Nor are their temporal afflictions to be viewed as judicial dispensations (Rom. 5:1), but as evidence of the paternal disposition of God (v. 3). Joyful indeed are the prospects which futurity presents to their view. In the sight of God, they are even now citizens of the empire of God, and, as far as their circumstances will admit, are treated as such.

IX. *Subject continued.* — Heb. 2:14 &c, *ἵνα απαλλαξη τουτους, ὅσοι φοβῶ θανατου δια παντος του ξην ενοχοι ησαν δουλειας* “in order that, by his death, he might deliver those who had been all their life in a slavish fear of death, from that fear.”

¹ On the Design of Christ's death, p. 499.

§ 90.

The atonement is the immediate cause of the remission of sins, and is not dependant on our reformation for its efficacy.

The instructions of Jesus and his apostles, must not be explained so as to mean that the death of Christ may be a motive to induce us to obey his injunctions and fulfil our duties, in short, may be a motive to such a habit of thought and course of conduct as will procure the remission of our sins. Such an explanation is altogether groundless, inasmuch as no such representation of the influence of Christ's death is expressly given in a single text of the New Testament (1). On the contrary, our obligation to piety is derived as a consequence (2) from the antecedent blessing. But this representation, moreover, expressly contradicts the doctrines of Christianity. For the writers of the New Testament declare most explicitly, that the good works of men have not the least meritorious influence in procuring the remission of our sins (3). Nay, so emphatic is the language used by the inspired penmen on this subject, that they declare that if our own works were the meritorious cause of our salvation, then was the death of Christ superfluous. Gal. 2: 21, *ει δια νομον δικαιοσυνη, αρα Χριστος δωρεαν απεθανε* (4). Moreover, the New Testament teaches us that Christ, by his death, purchased the right of the remission of sins, and eternal felicity for all men (§ 66 &c.), even for those who do not reform, and for those who in this world have not enjoyed the knowledge of a Saviour, and to whom, therefore, the death of Christ could not be a motive to virtue (5).

ILLUSTRATIONS.

The atonement is the immediate cause of the remission of our sins.—If the writers of the New Testament had regarded the death of Christ merely as a motive to reformation, and that as the cause of remission; they would rather, in this mediate sense, have derived our salvation from the resurrection than from the death of Christ. There is, indeed, a connexion between the death of Jesus and our reformation. It affords us an example of obedience to God, of faith, of patience, of confidence in the divine preservation, and of the most exalted love. It proves to us, moreover, his firm conviction of the truth of his doctrines, and thus affords us a confirmation of them, and a motive to their reception, and a consequent reformation. But it is the resurrection of Jesus, in which we see the happy reward of his obedience unto death, which possesses peculiar power (compare § 83. Ill. 6). This also affords us the most decided evidence of the truth of those views with which Jesus died. Hence, it would have been natural for the writers of the New Testament to represent the resurrection, rather than the death of Jesus, as a motive to reformation, as the mediate cause of remission of sins and of eternal life; especially as the resurrection of Christ necessarily presupposes his death, but his death by no means implies his resurrection. But Jesus and his apostles, when speaking of the ground or cause of pardon and of future blessedness, either mention the death of Christ alone, or they connect the death and resurrection together, but never do they mention the resurrection alone.¹

II. *Same subject continued*—In § 4 of the work just cited in the margin, it is proved that all the passages in the New Testament which belong to this subject, either represent pardon,

¹ On the Design of Christ's death, ¶ 5.

and not reformation, as the immediate object of the death of Christ, or they derived the obligation to reformation and to a christian life from the pardon which the death of Christ procured. To the first class belong the following passages, in which, according to the more correct explanation, pardon, and not a change of life, is represented as the object of Christ's death. 2 Cor. 5: 19, *θεος ην εν Χριστω κοσμον καταλλασσων εαυτω* God was, in Christ, reconciling the world unto himself (comp. v. 18). The clause "not imputing their trespasses unto them" proves the signification of the passage to be "God graciously restored the world to his favour." This interpretation is just as much authorized on philological grounds (Matth. 5:24. 1 Sam. 29: 4; see LXX), as the explanation, "God reconciled the affections and dispositions of the world to himself," which is, moreover, not true in fact. In Rom. 5: 10, the words *κατηλλαγημεν τω θεω δια του θανατου του υιου αυτου*—*καταλλαγεντες* we were reconciled to God by the death of his Son, correspond to v. 9, *δικαιωθεντες εν τω αιματι αυτου* being justified by his blood; and therefore, like the latter words, they refer to pardon, and not to reformation. And in Eph. 2: 16, the same expression *αποκαταλλαξη τω θεω* reconcile unto God, is explained by the words "through him we have access unto the Father;" and therefore refers to our restoration to the favour of God, to our pardon.¹

In the following passages, reformation is derived from pardon, and consequently represented as a mediate object of the death of Christ. Tit. 2: 14, that he might purify unto himself a peculiar people zealous of good works. (Comp. v. 11, the grace of God which bringeth salvation, i. e. the saving grace of God hath appeared to all men, teaching &c. Comp. also the words immediately preceding *ινα λυτρωσηται ημας απο πασης*

¹ See Schwartz on the death of Christ, p. 28 &c.

ανομιαις that he might redeem us from all iniquity ; by which words remission of sins is expressed in the 130th Psalm 8th verse). 2 Cor. 5: 14, 15. 1 Cor. 6: 20. Ephes. 2: 10, *κτισθεντες εν Χριστω Ιησου, επι εργοις αγαθοις* “ we are made new creatures through Christ (§ 73. Ill. 1), that we should live in accordance with this new and exalted destination.” 1 Pet. 1: 17, pass the time of your sojourning, in the fear of the Lord, knowing that ye were not redeemed with corruptible things &c. Heb. 9: 14, how much more shall the blood of Christ—purge your conscience from dead works, to serve the living God. A reception among the people of God, ought to excite christians to live in a manner worthy of the privileges of this people of God.

III. See the work on the Design of Christ's death, § 3. Comp. § 73 supra.

IV. *Explanation of GAL. 2: 21.*—In the work on the Design of Christ's death, § 6, the context of this passage is examined, and the sense of the words *ει δια νομου δικαιοσυνη* (i. q. *δικαιοσις εξ εργων νομου*) “ If righteousness is by the law,” is proved to be this : “ If the fulfilment of the expectations which the law authorizes those to entertain, who fulfil all its requisitions (3: 10), could be expected from the law, i. e. from our own performance of the condition prescribed by the law, then did Christ die in vain.” (p. 440—450).

V. *The atonement is general.*—The passages which prove this, are stated in § 66. Ill. 2. “ The atonement or reconciliation effected by the death of Christ is universal, although the reformation which is effected by the Gospel and doctrine of atonement is by no means general.” See the work on the Design of Christ's death, § 2.

In refutation of the position, that “ the death of Christ makes reconciliation between God and us, only through the interven-

tion of our own reformation," Schwartz,¹ in addition to the arguments adduced in § 90, appeals to the general usage of language, which forbids the idea that a mediate cause should be meant in the proposition, "this was done for the remission of sins." He appeals also to other forms of expression in the New Testament, by which the same idea is expressed, and refers to the fact that the death of Christ is compared to a sin-offering,² See § 91. Ill. 6. Kant has proved that it is inconsistent with the principles of reason, to suppose that our own reformation and good works are the active or efficient cause of the pardon of our sins. He says, "Whatever may have been the circumstances under which the sinner began his course of piety, and however uniformly correct his deportment may be, still, previously to his change he lived in sin, and the guilt then contracted he cannot possibly ever wash away. The fact, that he, after his change of heart, contracts no new debts, will never pay off the old ones. Nor can he, however holy his walk, ever do more than he is bound to do; for he is under constant obligation to exert himself to the utmost of his ability in the service of his God."³

¹ Schwartz On the Atonement, p. 20—47.

² Stäudlin on the design and influence of the Atonement; and Ewald's Monthly Magazine for 1802, No. 4. p. 241—249.

³ Religionslehre, S. 78. Compare Tieftrunk's Censur des protestantischen Lehrbegriffs, Th. II, S. 161. See also his Dissertation, in Stäudlin's Beiträgen, Vol. III. p. 121, 139, 151. and Ewald sup. cit. p. 242.

§ 91.

According to the New Testament, deliverance from the punishment of sin is the immediate object of the death of Christ—Christ suffered as our substitute.

The instructions of the New Testament, on the subject of the connexion between the death of Christ and the remission of sins, cannot be construed in any other than the following manner: Christ submitted to sufferings and death (1), in the place of guilty man (2) and on account of his sins (3); so that, in consequence of his suffering the pains of death (4) on account of our sins, we are exempted from the necessity of enduring the punishment of our transgressions, just as though we had ourselves already endured it (5). In short, Christ suffered the penalty of the law on our account and as our substitute (6), and thus reconciled us to God the Judge (7), so that those apprehensions (8) concerning the pardon of the transgressor (9), are now removed, which would suggest themselves when he recollected the holiness of the divine law and its denunciations against the sinner. Now the sinner can be pardoned without any violence being offered to the authority of the law (10); for its demands are satisfied (11), and his pardon is in perfect accordance with justice (12). And certainly the origin of this doctrine is not to be sought in any supposed accommodation, on the part of Jesus and his apostles, to the current opinions of his contemporaries (13). For, if there be a single doctrine among those taught by the apostles, which can be considered divine, it must certainly be the doctrine of the remission of sins through the death of Jesus;

for, this must be classed among those fundamental doctrines of christianity (14), which are derived from God himself and his good Spirit (15).

ILLUSTRATIONS.

I. 1 Pet. 3: 18, for Christ suffered for sins, the just for the unjust. In the work on the Design &c, it is remarked, that an innocent person's suffering on account of sin, for the sake of the guilty, cannot well be supposed to mean any thing else than that he suffered the punishment due to the guilty.

II. *Christ was our substitute.*—Rom. 5: 6, for the ungodly; v. 7, 8, when we were yet sinners, Christ died for us.

III. *It was for our sins that Christ died.*—Rom. 4: 25, he was delivered for our offences. 1 Cor. 15: 3, Christ died for our sins. Gal. 1: 4, who gave himself for our sins; and Is. 53: 5, מְהַלֵּל מִפְּשָׁעֵינוּ מְרַבָּא מְעוֹנוֹתֵינוּ he was wounded for our transgressions, bruised for our iniquities. On this passage the reader may consult the work on the Design of the death of Christ (p. 475), where some observations are made on the hypothesis, that this passage refers to Hezekiah, or to the Jewish people in general, or to some particular part of it. Beck, in his Comment. histor. decretorum relig. Christianae, p. 76, gives an account of the various recent works on Is. ch. 53.¹

IV. Matth. 20: 28, the Son of man came to give his life a ransom, λυτρον for many. 1 Tim. 2: 6, who gave himself a ransom for all. The words λυτρον, αντιλυτρον a ransom, always indicate an immediate connexion of causation between the intended deliverance and the object called λυτρον or ransom, i. e. they always signify the proper and real causation or production of deliverance.²

¹ See Letters on Isaiah 53, in Eichhorn's Biblioth. Vol. 6. p. 919 &c.

² Sup. cit. p. 436.

V. *Subject continued.*—2 Cor. 5: 15, *ει εις ὑπερ παντων απεθανεν, αρα οι παντες απεθανον* “Since one died as the substitute of all, all must be considered as having died.” (Compare *γεγονε* Rom. 2: 25, which is equivalent to *λογισθησεται* v. 26.) On the context of this whole passage, the reader may consult the work on the Design of the atonement.¹ Rom. 6: 2, far be it from us: for we are dead to sin. v. 5, we have been planted together (with him) in the likeness of his death. v. 7, our old man is crucified with (him). v. 8,—we are dead with Christ. v. 11, consider yourselves dead unto sin. 7: 4, ye are become dead to the law through the body of Christ. v. 6, we are delivered from the law, being dead. In illustration of these passages let the reader attend to the following remarks:²—1. Those who embraced Christianity, at the same time entered into the closest union with Christ (Gal. 3: 27), and with his death, *συμφυτοι τω Χριστω*.—2. The words *οὕτω και* thus also, in Rom. 6: 11, evidently show, Gal. 3: 10, that according to the opinion of the apostle, the Romans ought to regard themselves as “dead unto sin” [as having been dead in regard to sin, comp. Col. 2: 13,] in the same sense in which it is said of Christ “*απεθανε τη ἁμαρτια*, i. e. he died on account of sin.”—3. The design of Paul in Rom. 6: 1 &c, is, to prove that the doctrine relative to grace, which he had proposed in the preceding chapters, afforded no license for sin. But this he would not have proved, if the 2d verse “be rendered thus: “and—shall we live in sin who are to die unto sin?” On the contrary, he answers the objection in v. 1, from the doctrine of grace [or gracious remission of sins] itself. He says, “The reason why punishment was executed through the crucifixion of Christ on us or on “our old man” is, that, in the very means of our salvation, we should

¹ Ibid. p. 506—516.

² On the Design of the atonement, † 9, p. 516—522.

recognise the law which denounces punishment on the sinner, so that now, we, being already punished according to this law (Gal. 2: 19, being dead by the law), should the more certainly no longer be the servants of sin.”—4. When the apostle Paul expresses the admonition, not to live any longer in sin, by the figure of dying, he does not say “*απεθανετε*,” but in the imperative (Rom. 6: 13,) *παραστήσατε εαυτους* &c. yield yourselves unto God as those who are alive from the dead. Col. 3: 5, mortify your members. On the contrary, he deduces the duty to die unto sin, from the position, that christians did die with Christ, and are transferred with him into a blessed new life, for which the service of sin is not at all suited. Thus Col. 3: 5, *ουν* compared with v. 1—3. Rom. 8: 3. This same proposition, that christians have died with Christ, is also taught in the following passages: 1 Pet. 2: 24; “So that we, as those who have died on account of sin (because as was mentioned just before, our sins were punished in Christ on the cross), should now (guard against sin and) live unto righteousness.” 4: 1, he that hath suffered in his mortal body, is free from sin. Or in other words, “as we have already endured the punishment of sin, in the death of Christ, we are free from sin; no one can any longer reproach us on account of our past sins. But the punishment which was endured, has rendered sin odious to us for the future.¹ Gal. 2: 19, *δια νομου νομω απεθανον—Χριστω συνεσταυρωμαι* “Inasmuch as Christ was, through the (denunciation of the) law, punished in our stead by the death of the cross, and I was thus through the law, crucified with Christ, I am therefore free from the law.” Rom. 8: 3, 4, *ο θεος κατεκρινε την αμαρτιαν εν τη σαρκι* (viz, *αυτου, του υιου του θεου*²) *ινα το δικαιωμα του νομου πληρωθη εν ημιν.* “He punished sin in human nature (i. e. in the human nature of the Son of God, which resembled our

¹ Sup. cit. p. 523—532.² Opusc. Acad. Vol. III. p. 256.

sinful nature), in order that the declaration of the law which required that man (human nature) should be punished (1: 32. Gal. 3: 10), should be fulfilled in us, and we consequently be no more exposed to punishment." The death of Christ was undoubtedly a penal suffering, a punishment of the law, inasmuch as God brought about his death.¹

VI. *The sufferings of Christ were vicarious.*—Gal. 3: 13, "In our stead Christ endured the punishment which is denounced by the law and proves the earnestness of the lawgiver" [*γενομενος ὑπερ ἡμῶν καταρα*]; *καταρα* means one who was cursed, condemned by the lawgiver, an object of his displeasure.² Rom. 8: 3, 4, condemned sin, *κατεκρινε ἁμαρτιαν*. (III. 5.) Is. 53: 5, 11 &c. 1 Pet. 2: 24, "Christ bore the punishment of our sins on the cross *επι το ξυλον* for *κρεμαμενος επι το ξυλον*). John 1: 29, "Behold the Lamb consecrated to God [the sacrificial lamb], which will suffer the punishment of the sins of the world (*αιρων* for *μελλον αιρειν*); or which takes upon itself the punishment of the sins of the world." The reader may consult the author's Grammatical Observations on this text, in Flatt's Magazine,³ where this exposition is defended against another, which makes these words mean "taketh away the sins &c." 1 John 3: 5, "Christ made his appearance (on earth) in order to suffer the punishment of our sins." Hence in him was no sin, and consequently, if we wish to live in union with him, we cannot live in sin.⁴ Heb. 9: 28, "Christ was offered once for all, to endure the punishment of the sins of many." Compare Is. 53: 11 (LXX), *τας ἁμαρτίας αυτων αυτος ανοισει* which, according to v. 5, can signify nothing else than "he suffers on account of their sins, suffers the punishment of their sins,"

¹ Ibid.² Ibid. p. 493.³ Vol. II. N. 5.⁴ Flatt's Mag. sup. cit. p. 203.

v. 4.¹ It is this same idea (that Jesus suffered the punishment of our sins) on which is founded the comparison of Jesus to a sacrifice. The passages referring to this point, are the following: 1 John 2: 2, he is the propitiation for our sins. 4: 10. 2 Cor. 5: 21, for he (God) made him (Christ) to be sin for us. Rom. 8: 3, for what the law could not do, because it was weakened through the flesh, God sending his own Son in the likeness of sinful flesh [of a sinful body], and on account of sin, condemned sin in the flesh [in the human body of Christ], *περι ἁμαρτίας* sc. *προσφορα* which is indeed expressed in full in Heb. 10: 18. Compare Lev. 5: 11, in the translation of the Seventy, where the Hebrew word *חטאת* is rendered by *περι ἁμαρτίας*. That *ἁμαρτία* or “sin,” in 2 Cor. 5: 21, signifies a sin-offering, is evident from Heb. 9: 28, where the words “he shall appear a second time without sin” are an antithesis to the words in the 26th verse,” he appeared—by the sacrifice of himself.”² Rom. 3: 25, whom God hath set forth to be a propitiation *ἱλαστηριον*. On the word *ἱλαστηριον* sc. *θυμα*, the reader may consult Kypke Vol. II. p. 161; Krebs p. 275; Michaelis’ Introd. N. T. § 29; and Schleusner’s Lex. A decisive passage from Joseph. de Maccab. § 17, proves the philological accuracy of the above sense of the word. In the work on the Design of Christ’s death (p. 484), I have proved that the word cannot, in this instance, signify “mercy-seat” as it generally does in the version of the Seventy; for in this passage, the death of Christ is represented as the means of our pardon, (and this the mercy-seat was not,) and God as the Being who bestows his favour. Heb. 7: 27, he offered himself. 9: 12, by

¹ On the Design of Christ’s death, p. 479.

² So the LXX. Levit. 4: 21. See Comm. on Heb. 9: 28. Schleusner’s Lex. voc. *ἁμαρτία* no. 11. In the Observv. it is proved, that this signification of this word is acquired by a double metonymy.

his own blood (in opposition to the blood of bulls and goats). v. 23, it was necessary that the heavenly things themselves should be purified with better sacrifices than these. "The celestial sanctuary needed purification by a better sacrifice. v. 25, not that he should offer himself often. v. 26, he hath once appeared by the sacrifice of himself. v. 28, he was once offered. Compare 10: 5—14. 13: 11.

On the subject of the comparison of Christ to a sin-offering and a propitiatory sacrifice, we remark further : the distinguishing characteristic of the propitiatory sacrifice, was reconciliation, or remission of sins. And this effect was not dependant on the penitent frame of mind of the person offering the sacrifice, but followed in consequence of the sacrifice offered ; for who would suppose that the whole Jewish people collected on the great day of atonement were true penitents? The victim was, in accordance with the will of the Lawgiver, placed in the stead of the sinner, and punishment (though not precisely the same which would have been inflicted on the sinner,) was executed on it. This vicarious nature of the propitiatory sacrifice, was proposed to the view of the people in a very clear light by the solemnities of the great day of atonement, with which the great Sacrifice of Christ is compared Heb. 9: 7—10, 20. And that the *tertium comparationis* [or the point of similarity and comparison] between the Jewish sacrifices and the death of Christ, really consists in the pardon of sins effected by the vicarious suffering of punishment, is evident, because this is expressly stated as the point of comparison in Heb. 9: 26, 24. 10: 18, and because in some passages this vicarious efficacy is attributed to the death of Christ, without any figure or comparison. Gal. 3: 13. 2: 19. As to the object of the Jewish sacrifices, the sins of which they procured remission were of a civil or ceremonial na-

1 See On the design &c. † 8.

ture. The exclusion of the individual bringing the offering, from the outward people of God, and from the outward privileges of this people, was thus removed. But by the atonement of Christ, forgiveness of sins was wrought in regard to the conscience (Heb. 9: 14), which has a reference to the future judgment; that is, the remission of future punishments was effected. Our exclusion from the blessed part of the invisible world of Spirits (Hades) and from heaven was prevented.¹

The signification of the word "punishment," in the proposition, "Christ suffered the punishment of our sins," is explained in the work on the Design of the death of Christ. When substitution is spoken of, it is of course not meant that the punishments are merited by the substitute himself. Vicarious punishment is a punishment endured on condition that the individual who would otherwise have been exposed to it, shall be released; or it is a punishment endured in consequence of a judicial decree, because some other person was to have been punished. It is, therefore, not necessary that it should be the very same punishment which the criminal must otherwise have endured. The inexorable justice of God, demanded of Jesus, that before his desire of delivering mankind from punishment could be gratified, he must first submit to such miseries and punishments as sinners alone endured. The guilt of Adam and the guilt of his descendants, could not indeed be transferred to Jesus. Still the sufferings which he endured may have been imposed on him (and thus far be considered punishments) in order to declare, that the punishment which awaited us sinners, who were not only unworthy of the happiness intended for us, but who actually deserved damnation, must be regarded as a serious impediment to our obtaining that salvation which the

¹ See Schwartze sup. cit. p. 39—43. Süsskind in Flatt's Mag. No. III. p. 204—223. Lang in the dissertation sup. cit. in Flatt's Mag. No. 6. p. 49—59.

Redeemer designed by his obedience to purchase the right of bestowing on us; and that this impediment is as assuredly removed as the Redeemer endured the most painful sufferings.”¹ In Reinhard’s *Dogmatik*, the phrase “vicarious death of Christ” is explained to be “a death which Christ resolved to submit to, because God had purposed, in consideration of it, to remit to man the punishment of his crimes.”² And the word “satisfaction (atonement)” is by the same writer defined to mean “all that Christ did and suffered, to avert from us the punishment of our sins;”³ or that Christ by his death had performed the condition on which God had determined to pardon sin.⁴

Christ is called our Priest, or Highpriest, in several passages of Hebrews, because he bore his blood as the blood of a sacrifice into heaven; that is, because after he had laid down his life as a sacrifice for our sins, he entered on the enjoyment of a glorious happiness with God in heaven; he is so termed, to show that he really procured the remission of our sins by his death. “Highpriest—to make reconciliation for the sins of the people—we are sanctified through the offering of the body of Jesus Christ once—and every priest standeth daily ministering.”⁵ Heb. 2: 17. 10: 10, 11. He is our Highpriest, inasmuch as in virtue of his death, which he endured out of obedience to God, he possesses a divine (Heb. 5: 4—6) and to us salutary dignity. Heb. 5: 9. 7: 24, 25.

VII. *Christ’s death reconciled us to God.*—Eph. 2: 16.

¹ Annotat. ad Kantii philosoph. p. 16.

² Mors a Christo propterea suscepta, quod Deus hominibus ob eam condonare decrevit peccatorum poenas.

³ Complexus eorum omnium, quae Christus fecit et passus est ad aver-tendas a nobis peccatorum poenas.

⁴ Schwartze sup. cit. p. 50—54.

⁵ *ιερευς* = *αρχιερευς*, *ιερευς κατ’ εξοχην*; hence the sacrifice of Christ is compared to the annual propitiatory sacrifice of the highpriest.

Rom 5: 10. Compare § 90. Ill. 2. The proposition, "Jesus by his death reconciled God to man," must not be supposed to mean, that God was induced to feel a compassion for man, only after Jesus had satisfied the demands of the violated law, by suffering the punishment it prescribed. For, a judge who is possessed of a truly compassionate heart, may inflict punishment on an offender, out of love to the law and to the general welfare of society; or, as it is sometimes expressed, according to the *usus loquendi* of Scripture, "he may be angry." See § 24. Ill. 8. He cannot be reconciled or gracious, or liberate the sinner from punishment, until the law is satisfied and its dignity supported. Moreover, it was none other than God himself, who devised the scheme by which pardon can be extended to the sinner, in consistence with the principles of his government, as is proved by the following passages. John 3: 16. 1 John 4: 9—11. Rom. 5: 5—8. 8: 32, he spared not his own Son, but delivered him up for us all. 2 Cor. 5: 18. 1 Pet. 1: 19, the precious blood of Christ, as a lamb without blemish and without spot, who was foreordained before the foundation of the world. Heb. 2: 9. Comp. § 59, 75. Ill. 1. The death of Christ itself is in many passages represented as the most striking evidence of the grace and love of God to the human family. God was reconciled to us by the death of Christ. Not that he was before literally angry with us, and would have delighted in our destruction; but his wisdom found in the death of Christ the ground or cause on account of which he can save the sinner from feeling the misery consequent on the loss of his favour, without doing violence to the dignity and authority of his law.¹ Hence, we are told, in 2 Cor. 5: 18, God reconciled us to himself through Christ, *καταλλαξαι ἡμᾶς ἑαυτῷ*, that is, God has, through the sacrifice of Christ, accomplished his wish to

¹ On the Design of the death of Christ, p. 568.

extend pardon to the sinner in a manner consistent with the law, *μη λογιζεσθαι τα παραπτωματα*, and thus to indulge his mercy. Compare § 90. Ill. 2.

VIII. The atonement removes the fears in reference to our pardon, which result from the denunciations of the law. To the accomplishment of this object the atonement was peculiarly well adapted. For, although the punishment was not inflicted on the individual who had incurred the guilt, it was nevertheless required of him who had undertaken the work of bestowing salvation on man, that he should endure the penalty of the law. And as so exalted a person (Rom. 8 : 32) would certainly not have taken the punishment of the sinner on himself without absolute necessity, it follows that the liability of the sinner to punishment, must, notwithstanding the dignity of Jesus, have been a very formidable obstacle to the extension of pardon (Matth. 26 : 42), and consequently that the holiness and authority of the law (*δικαιωμα του νομου* Rom. 8 : 4. 1: 32. Gal. 3: 10) must, in the sight of the Almighty, be perfectly inviolable. Mark 4 : 36. Nor was the punishment imposed on Jesus, connected with any injustice to himself. For, his most ardent wish was, to obtain the right to pardon the sinner in consistence with the principles and authority of the law. And, after he had suffered death, he received the reward of his obedience, according to the law which declares that obedience is entitled to reward. The moral excellence of the character of Jesus was displayed in the most splendid manner, and his glory thus advanced. And he finds the most elevated happiness in restoring fallen men and making them possessors of eternal blessedness.¹

IX. *The necessity of the atonement.*—This display of the

¹ Reinhardt's Dogmatik, p. 409.

free goodness of God, which could best be made to man, because of his peculiarly wretched situation, was as beneficial, not only to man, but also to the holy angels,¹ as was the proof of his strictness as Judge, which God gave in the scheme of salvation. 1 Pet. 1 : 12, which things (the sufferings of Christ and the glory that should follow) angels desire to look into. Ephes. 3: 10. For, in this last point of view, the scheme of salvation is also important to the angels themselves. Col. 1: 20, and by him (having made peace through the blood of his cross) to reconcile all things unto himself, whether things on earth or things in heaven. Heb. 9: 23, it was necessary for the heavenly things to be purified. "The death of Jesus, being a most solemn declaration that we deserved punishment, is, at the same time, an honourable testimony in favour of the blessed spirits in heaven, a declaration that they are far too pure, for us to be received into their society, if Jesus had not prepared us for admittance among them, by delivering us from exposure to punishment. And thus also did God solve to them the problem, how sinners could be received into the society of those who had never incurred any guilt, without contradicting that opinion of the inviolable sanctity of the law and the certain punishment of the sinner, which is so salutary even to the angels themselves."

The whole scheme of salvation adopted by God, which derives the salvation of man from the merits of Christ, was not indeed necessary for the sake of God himself; for his own nature disposed him to have compassion on us (Ill. 7.) But it was necessary on our account. This however gives no sanction to that erroneous notion, that a sacrifice was necessary in order literally to appease the wrath of God, nor does it imply a condescension of God to human infirmity, as seems to be sup-

¹ On the Design of Christ's death, § 16.

posed, even by some writers who appear to entertain a reverence for the Holy Volume, such as Lang and Senff.¹ On the contrary, the object was, to confirm the opinion of the sanctity and inviolability of the holy law of God, which denounces punishment on transgression, and promises reward to the virtuous; an opinion true in itself, and highly salutary not only to man, but even to the purest and most exalted spirits. For, to the angels in heaven, the punishment thus inflicted on the Son of God himself, must present the most awful demonstration of the inviolability of the divine law, and afford the strongest motive to constant obedience.

X. *The authority of the law.*—Rom. 3: 31, do we then make void the law through faith? far be it from us! yea, we establish the law.

XI. *The law was satisfied by Christ.*—Rom. 8: 3, 4. Gal. 2: 19. See supra III. 5.

XII. *The justice of God was displayed.*—Rom. 3: 25, 26, “God offered up the Lord Jesus as a sacrifice, for the purpose of showing his justice in that forgiveness of sins which, out of mercy, he had in times past extended to transgressors, *εις ενδειξιν της δικαιοσυνης αυτου δια την παρεσιν των προηγροτων αμαρτηματων*; and also to prove his justice in his present dealings; in short, to show that he might be just and still justify or pardon the sinner who believes in Jesus.” A circumstantial exposition of this passage is given in the work on the Design of Christ’s death, § 11. In p. 558, it is remarked, that if *δικαιοσυνη* righteousness, is translated “goodness,” as some contend it ought to be, then v. 26 would contain a proposition which is partly contained in v. 24, and which is so selfevident as not to require being mentioned; and that those very passages of the

¹ Versuch ueber die Herablassung Gottes, † 23—34.

New Testament which speak of the death of Christ as a punishment of the law, also represent it as a proof of the divine justice. Rom. 8: 4. Gal. 2: 19. 3: 13.

An objection has been urged, that vicarious sufferings cannot be consistent with the punitive justice of God, because, in order to the accomplishment of the object of the punishment, which is reformation, it is necessary that the sinner should himself personally feel the punishment. To this, it may be replied:—1. that reformation is not the only object of the punishment. 2. that part of the object of the atonement which consisted in the reformation of the sinner, can thus be accomplished, just as well and even better, than by the personal sufferings of the sinner himself. Comp. § 92. and Ill. 8 of this section. Süskind and Seiler remove the objection, that the divine justice requires the personal suffering of the sinner himself, in this manner: “The promotion (say they) of moral excellence (the chief good), is the supreme design of God. Hence, if the remission of sins is better calculated to promote this supreme design of God than the actual infliction of the punishment, then remission of sins must be consistent with the divine justice.”¹ Lang, in his dissertation on the (permanent) connexion between the death of Christ and the pardon of sin, arrives at the following result, when discussing the question, whether the pardon of sins is possible on the principles of moral equity: “The fear of punishment impairs our power, and thus impedes our course toward holiness, the ultimate object of man. And yet reason requires that the punishment be executed. Now, the vicarious death of Christ entirely removes the conflict between these principles. The object of this punishment is by actual fact, to display to the

¹ Süskind On the possibility of the remission of sins, in Flatt's Mag. No. 1. p. 1—67. and Seiler on the questions, Is the remission of sins possible? and, Are we authorized to expect that God will pardon us through Jesus Christ? 1798.

world the necessary connexion between transgression and misery. The lively view of this connexion in reference to our own persons, urges us to reformation. But if we suffer the punishment ourselves, the pain which we feel, will involuntarily have the greatest influence on us, and thus the reformation produced will be merely a legal one, will result not from a hatred to sin, but from a fear of punishment. But in the case of the substitute (Christ) who endures the punishment for us, the odiousness of sin is displayed in a clearer light, and thus a purely moral reformation, a reformation resulting from proper motives, is rendered the more easy." Compare § 73. Ill. 1.

XIII. *The doctrine of the atonement is not a mere accommodation to the notions of the Jews.*—In reply to the hypothesis, that the doctrine of the atonement was taught by the apostles, merely as an expedient to reconcile the Jews to the loss of their ritual sacrifices, we remark:—1. Jesus did not distinctly teach, that the sacrifices of the Jews would be abolished. Hence there was no necessity for his speaking of his death as being for the remission of sins. Matth. 26: 28. And still less was there any such necessity in the case of John the Baptist. John 1: 29.—2. The apostle Paul contends against the abuse of the vicarious death of Christ (Rom. 1: 6 &c.), but does not deviate from his ordinary representations of this doctrine, though he had the most direct occasion to do so. He does not obviate the abuse by saying, that this doctrine was a mere accommodation or condescension to the current opinions of the Jews, and that repentance is the meritorious cause of pardon. In this case also, he deduces the sanctifying influence of the death of Christ from its atoning efficacy, and not the latter from the former.¹—3. In the epistle to the Hebrews, the apostle Paul institutes not merely a transient, but a very circumstantial comparison be-

¹ See Schwartze sup. cit. and Ewald sup.

tween the death of Christ and the Jewish sacrifices.—4. The whole scheme of doctrine taught by the apostles, is founded on the fact, that the death of Christ, and not our own repentance and good works, is the cause of our salvation.

Plank, in his Introduction to the theological sciences, Pt. II. p. 481, makes the following remarks: "The idea, that we are reconciled to God by the merits of Jesus, was taught so frequently by Jesus and his apostles, and with such energy, and so sedulously interwoven with their practical instructions, that no man can possibly be in earnest who says, that this doctrine was held up by the apostles merely as an empty image, in order to induce the Jews to abandon their ideas about sacrifices to which they were so much accustomed. Even had this been their object, they could not have adopted a more unsuitable measure, as the sequel itself proved."¹

XIV. John 16: 8, 10, *ελθων—υπαγω* "He (the Comforter) will instruct the world on the subject of forgiveness of sins, which is grounded on my going to the Father (my death, resurrection, and glory)." *Δικαιοσυνη* righteousness, has the same meaning in 2 Cor. 3: 9, where it is placed in opposition to *κατακρισις* condemnation. 2 Cor. 5: 18, God hath given us the ministry (having committed unto us the word) of reconciliation.

The explanation of *δικαιοσυνη* which makes it signify "the good cause of Christ," labours under the difficulty that *αυτου*, which must be supplied in v. 8, would have to refer at the same time to two different subjects, to *νοσμος* and *Χριστος*; whereas if we render the passage thus, "He will instruct the world on the subject of their sins, their pardon, and their liberation from the power of Satan," it refers only to the former.

¹ Gess' Letters on the doctrine of Accommodation &c, Stuttgard, 1797.

XV. *The doctrine of the atonement is a divine doctrine.*—In the passage just cited, 2 Cor. 5, to which the words in v. 20, “as though God did beseech you through us,” are yet to be added, the apostolic doctrine concerning the atonement is expressly attributed to God; and in John 16: 8, 10, to the *παρακλητος* or Spirit of truth, or Spirit of God. Comp. v. 7 and 13. See § 10. Ill. 12, 13.

NOTE. *On the various hypotheses relative to the connexion between the death of Christ and the pardon and salvation of the sinner.*

The various hypotheses on this subject, as well those of former times as those of recent date, are collected in Flatt’s *Inquiries on the doctrine of reconciliation between God and man*, Pt. I. § 21—31. They may be reduced to three principal classes.—1. Those which suppose that there is an actual causative connexion between the atonement and the pardon and salvation of man, not in any sense dependent on the cooperation of man himself—2. Those who suppose a mediate connexion, a connexion through the medium of the cooperation of man. Reformation is the intermediate cause. The manner in which reformation is supposed to be produced by the death of Christ is various. § 90. 1.—3. Those who regard the atonement merely as a symbolical representation and declaration of the pardon of sin, of the grace and love of God; or, which amounts to the same thing, as a memorial of the love of God, from which the sinful family of man might infer, that their transgressions will be forgiven; or as a symbol of any other lesson of instruction. To the latter class belongs the hypothesis of Kant, “that the vicarious sufferings of the Son of God may be considered as a symbol of the sufferings which regenerated (renewed) men must endure an account of their former sins (as it were for the “old man”)—as a symbol of the substitution of the new man

(who suffered during his reformation) for the old man." In reply to this notion, it may be remarked, (a) the afflictions of life, which are, by supposition, to be regarded as punishments of the sins committed before reformation, may just as well be considered as punishments of the guilt incurred after reformation.—(b.) The measure of the afflictions which befall christians, is not always proportionate to the sins committed previously to their change.

Loeffler, in his Dissertation on the doctrine of the atonement, has proposed the hypothesis, that the pardon or reconciliation consequent on the death of Christ, referred only to the past sins of the christians of that day, which they had committed whilst they were yet Jews or Pagans, but that it does not relate to the sins of all men, not to the sins of any who are christians."¹ Various arguments are adduced in refutation of this hypothesis, by Stäudlin,² Paulus,³ Süskind,⁴ Flatt,⁵ Lang,⁶ Niemeyer,⁷ and Ewald.⁸ The principal are these—1. The universality of the atonement, which is taught in the N. Testament in the strongest terms. That various passages in the apostolical Epistles, which treat of remission of sins, should refer to new converts from among the Jews and heathen, is very natural, for these Epistles were directed to such persons.—2. If, as Loeffler maintains, the death of Jesus had a reference only to the reception of con-

¹ See Schmidt, on the christian religion &c, p. 307. Ammon's Entwurf der wissensch. prak. Theologie, p. 211, 216.

² On the Design and effect of the atonement.

³ New Theol. Journal, Vol. VII, p. 62, 127.

⁴ Flatt's Mag. No. 4, p. 109.

⁵ On the atonement, Pt. 2d p. 209.

⁶ Flatt's Mag. No. 6, p. 65—70.

⁷ Briefe, Vol. 2, p. 262.

⁸ Monthly Mag. for 1802, No. 5, p. 332.

verts from Judaism or paganism into the christian church, it would, for that very reason necessarily have to refer to their future participation in the blessedness of Jesus, and to the sins committed after their conversion; for these are just as much a hindrance to their salvation as those committed before their reformation.—3. If the apostle Paul had confined the remission of sins through the death of Christ to the state of his readers prior to their conversion to christianity, he could, by a mere statement of the fact, have given a short and most decisive refutation of the objection (Rom. 6: 1) “that the doctrine of a free, gracious pardon of sin, is detrimental to the cause of virtue.”—4. Deliverance from death as a consequence of the disobedience of our first parents, (the blessed resurrection of christians), is attributed to the death of Jesus. Rom. 5: 17, 19. 1 Cor. 15: 21, 22. Heb. 2: 14. Hence, if all christians die, that pardon of sins which results from the death of Jesus, must extend to christians also,—5. Agreeably to Heb. 9: 12, the redemption purchased by the Saviour’s death, is “an eternal redemption” *αιωνιος λυτρωσις*, and his priesthood “continueth forever, and is unchangeable.” 7: 24.—6. The declarations of the apostles, that christians no longer commit sin, such as 1 John 3: 9. 5: 18, evidently refer to wilful sin. See supra § 56. On the other hand, St. John directs christians to apply to the atonement of Christ for the remission of individual sins. 1 John 2: 1, 2. And according to Heb. 10: 26, it is only for the wilful sinner that there remaineth no more sacrifice. And it certainly comported better with the general design of the apostles rather to encourage those who had been reconciled through the death of Christ to the practice of christian virtue, than by anticipation, to comfort their minds in respect to the sins which they might afterward commit. But no passage can be found, in which all

hope of pardon is denied to the backslider in an absolute and unconditional manner.¹



§ 92.

The doctrine of the atonement is not prejudicial to christian virtue, but tends to promote it.

Such is the nature of that scheme which God devised for the salvation of the human family, that the obedience of Jesus, which was displayed in a distinguished manner by his voluntary submission to death as the substitute of man, confirmed that very principle of the divine justice which might seem to have suffered violence in the pardon of man (1). For, that principle would withhold from man a happiness of which he always proves himself unworthy by his conduct in life, and would denounce upon him the punishment of the law, if God had not mercifully resolved to afford him his aid, in a manner just as peculiar, as were the circumstances which became the occasion of his misery; circumstances in which no other class of rational beings was ever placed. The consoling doctrine of the obedience and voluntary sufferings of Jesus, comforts the heart of unhappy man, with the hope (2) of pardon and future happiness. But the obedience of Christ, on which our hope of salvation is founded, calls on us (3) to show a similar obedience, though we can never merit so great a happi-

¹ The objections which have lately been urged against the atonement, and which were called forth by the sermon of Dr. Reinhard on the reformation (preached 1800), may be found in Köster's "Recent Protestant Confessions," and Tübingen gel. Anzeig. for 1802. No. 18, 19, p. 140--146, where the reviewer shows that these recent objections are all *old*.

ness by our own deeds. And nothing could exert a more powerful influence, in deterring us from voluntary transgression (4), than the remembrance of the fearful punishments which Christ was compelled to endure in order to purchase for us the hope of pardon.

ILLUSTRATIONS.

I. *The apparent violation of justice in the pardon of man.*—It is evident, of course, that God did not establish the law relative to the connexion between obedience and happiness without a foreknowledge of the individual case of man. He did not enact the law merely in a general indefinite manner, but with an accurate foreknowledge of every individual case. To the view of the creature, however, who contemplates the law in general, the conduct of God in relation to man, wears the aspect of an exception to the rule. And the object of the scheme of redemption, is to prevent the supposition of other such exceptions by his creatures, to guard men against the idea that in other cases also God will have similar reasons to lead him to extend pardon, just as he had in reference to the human family at large. § 91. Ill. 1.¹

II. *The atonement promotes piety by inspiring hope.*—This hope has a very important influence in promoting christian virtue, just as, on the other hand, despair of pardon and future happiness, or a proud dependence on our own merits, has a powerful tendency to impede our christian course.

On the importance of the atonement as a means of comforting the sinner, or of delivering him from the fear of the divine punishment, and of enabling him to obtain the assurance of pardon; and on the practical influence of a comfortable faith in the atonement, see the passages from the work on the Design of the

¹ On the Design of the atonement, p. 614.

death of Jesus, which are adduced in § 73. Ill. 3. Schwartze, in his work on the Death of Jesus, gives the following views of the atonement as an incentive to virtue.—1. By the consolatory influence which it exerts, it properly prepares us for a life of piety.—2. It renders a life of piety more easy and agreeable, by raising our love and gratitude to God and the Lord Jesus our Saviour to the most exalted height, and by presenting to our view the sufferings of Jesus, who was the most perfect example of perseverance and fortitude in the discharge of duty, and by awakening and confirming within us a sense of the high importance of man, even in the sight of God.¹

Reinhard, in his sermon on the reformation, makes the following remarks: “It is a debt which our church owes to her own internal security, and to the peace of her members, not to suffer the doctrine of the atonement to be neglected. Is it possible that the superstition, which searches out other means of reconciliation with God, can acquire the sway in her? can she possibly be in danger of falling into that self-prescribed service, that righteousness of works, which wishes to make atonement itself, and deserve heaven by works, if she steadfastly adheres to the doctrine that we are justified, without any merits of our own, through that atonement which was made by our Lord Jesus Christ?”²

III. The salvation for which we hope, and which results from the divine approbation of the obedience displayed by Christ, is the most immediate and the strongest evidence of the high value of obedience in the sight of God.³

IV. *The atonement has a tendency to deter us from sin.*—Luke 23: 31, for if these things happen to a green tree (which

¹ See Süsskind, in Flatt's Mag. No. 1, p. 46.

² Reinhard's Predigten, Vol. II, p. 292, for 1800.

³ On the Design of the atonement, p. 593.

produceth such beautiful fruit), what shall be done in the dry (which at any rate is intended for the fire)? 1 Pet. 1: 17, 19. (Comp. § 90. Ill. 2.) 2: 24. 4: 1 &c. Rom. 6: 2—12. Compare § 91. Ill. 5. God could not possibly have placed before the view of the inhabitants of the world of spirits, in a more striking light, the inviolability of his law and the certain execution of its sanctions, than by exacting the infliction of the punishment even in a case in which every thing seemed to favour an exception. For, such was evidently the case before us. The innocence of the man Jesus, his extraordinary and peculiar union with God, the divine approbation of the obedience which he had previously displayed, and his generous and noble desire of sharing his happiness with his fellowmen, together with the peculiar situation of man, who had become miserable in consequence of Adam's transgression, all seemed to authorize the expectation that the penalty of the law would not, in this case, be executed.¹ It was the blood of Christ, which gave a sanction to the New Covenant. Matth. 26: 28, this is my blood of the new covenant. Luke 22: 20, the new covenant in my blood; that is, the death of Christ confirmed the certainty of the promise of pardon and happiness, as well as the sanctity of that condition² on which pardon and eternal life are suspended. Heb. 13: 20. 9: 20. It was customary among ancient nations, to ratify their contracts or covenants by bloody sacrifices. The blood of the covenant, therefore, was forcibly to remind the Jews of the punishments which awaited them if they violated their promise (v. 7), and, on the other hand, also to assure them of the certainty of the promises given by God. It was therefore, at the same time, a lively memorial of the severe punishment

¹ On the position that the sanctity of the law and the odiousness of sin are displayed by the atonement, see Reinhard's *Dogmatik*, p. 407. Ewald sup. cit. p. 262—266. See also supra § 91. Ill. 12.

² Heb. 8: 10. 10: 16. Rom. 3: 22, 25. Phil. 3: 9.

which awaited the transgressor of this covenant, and, on the part of God, the most solemn confirmation of the pardon which the covenant promised.¹ The truth of the doctrines of Jesus is evinced, not so much by his death,² as by other proofs (§ 7 &c.), especially by his resurrection, § 83. Ill. 6. But the inviolable sanctity of that part of the divine doctrines, which promises salvation to man on a certain, fixed condition, is displayed in the most forcible manner by that doctrine of the christian scheme which expressly teaches, that “the Son of God died in order to procure pardon for us in a manner consistent with the authority of the law, which requires obedience; that this exalted man laid down his life a sacrifice, for our advantage, and for the honour of the divine law.” In other words, from the fact and the design of Christ’s death, we may infer how earnestly God desires that we should obtain salvation,³ and that we should obtain it by showing that obedience, which is the condition on which it is suspended. 1 Pet. 1:2. As God confirmed the new covenant by Jesus, making him the surety of it (Heb. 7:22), Jesus is called the Mediator of it (Heb. 12:24),⁴ not only because it was through him that God published⁵ the promise and condition of pardon, not only for the reason on account of which Moses was the mediator of the *old* covenant (Gal. 3:19. Heb. 12:18—21. 9:19); but also because Christ was the Priest of the new covenant,⁶ or because in consequence of his atonement,⁷ he dwells in the presence of God as author⁸ of our par-

¹ Comment. on Heb. 9:20. *infra*, § 114. Henke’s Mag. Vol. VI. No. 1, p. 1—9.

² Schwartze *sup. cit.* p. 87—106.

³ Rom. 8:32. Heb. 12:24. 10:19. Schwartze, p. 179—184, where the death of Jesus is viewed as a proof that God is love, that he is the God and Father of all mankind.

⁴ Comment. on Heb. *in loc.*

⁵ Heb. 12:25.

⁶ Heb. 8:6. 9:15, 11.

⁷ Heb. 9:15. 3:3.

⁸ Heb. 8:1—4. 9:12, 14. § 86. Ill. 1.

don and salvation. And finally, Jesus is denominated the Mediator between God and man, (*μεσιτης θεου και ανθρωπων*), not only because God announced salvation to men through him,¹ but also because it was by Jesus, as the immediate Author of it, that God provided this salvation for mankind (1 Tim. 2: 6); because it is through Jesus, that he still carries on the work of salvation, and because he will ultimately also, in the most solemn manner, bestow this salvation on those who shall obtain it, through its Author and Publisher, Jesus.

Schwartz, in discussing the evidence of the divinity of Christ's mission, and the truth of his doctrines as far as they are deducible from his death, reduces it to the following heads:—

1. All the circumstances attending the death of Jesus, combine to prove that he was not merely a sincere, benevolent philosopher, who became a sacrifice to his reformation.—
2. They establish the fact, that he was not led astray by fanaticism.—
3. Hence, the most natural method of explaining these circumstances, is really to regard him as the personage he professed to be, namely, the Son of God.

¹ Flatt's Mag. No. 1. p. 83—87. Haffner's Festpredigten, Pt. I. No. 5.

§ 93.

Collateral objects of the atonement.

There are various other benevolent objects, which were connected with the chief design of the death of Christ (1). Such were the termination of the Mosaic system of sacrifices (2), the abrogation (3) of the entire Mosaic (4) preparatory institutions (5), and the cessation of the distinction between the Jews and other nations (6). In addition to these effects of the atonement, other aspects of this event present themselves, which, though they would have been insufficient to induce God to sentence Jesus to so ignominious a punishment, could, nevertheless, well be combined with the main design of his death, after that event had been resolved on (7).

ILLUSTRATIONS.

I. *The main design.*—The apostle Paul declares (Gal. 2: 21), that the death of Christ would have been in vain, if it were not the ground on which our pardon is effected. But he, at the same time, infers (v. 11 &c.) that christians are no longer obligated to the observance of the Jewish ceremonies.¹

II. *System of sacrifices annulled.*—He (Christ) taketh away the first (sacrifices which are offered by the law), that he may establish the second (“I come to do thy will”), by which will (concerning the offering up of the body of Jesus Christ once for all) we are sanctified—for by one offering, he hath perfected for ever them that are sanctified—But where there is remis-

¹ On the Design of Christ's death, p. 457. Comp. † 73. Ill. 3 supra.

sion of sins, there is no more sacrifice for them. Heb. 10: 8—18. Which was a figure for the time then present—appointed until the time of a better institution—But Christ came as High-priest of future good things—by his own blood he entered once for all into the holy place, having obtained eternal redemption. Heb. 9: 9—12.

III. *Abrogation of the ceremonial law.*—Heb. 7: 12, now, if the priesthood is changed (transferred to Christ), it necessarily follows that the law (which admits of no other than Levitical priests) must also be changed.

IV. *Same subject continued.*—The Mosaic economy or the Mosaic law, is called the “Old”¹ or “first”² covenant, in contradistinction from the “New”³ or “second”⁴ covenant, which affords much greater privileges (Heb. 8: 6. 7: 22), and is of eternal duration. Heb. 13: 20. 9: 12. “The one covenant,” we are told, (Gal. 4:24) “is from the Mount Sinai.” The ministry which, in 2 Cor. ch. 3, is placed in opposition to the ministry of the New Covenant, is termed “a ministry of the letter (v. 6) “engraven with letters on stone.” v. 7. “The reading of the Old covenant” signifies “the reading of Moses.” v. 14, 15. See also Heb. 8: 7, 9. 9: 1. A covenant is a solemn contract under certain conditions. The promise of Isaac’s birth and the possession of Palestine, God confirmed to Abraham by the establishment of a covenant. Gen. 15: 4. 13: 9. In like manner, that subsequent legislation which was connected with this promise, was also represented as a covenant. Ex. ch. 24. And the same name is given to that new dispensation which God established for the benefit of all nations, through Jesus

¹ 2 Cor. 3: 14. Heb. 8: 13.

² Heb. 8: 7—13. 9: 1, 13, 18.

³ Mark 14: 24. 1 Cor. 11: 24. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. 12: 24; in all which passages the expression *καινη διαθηκη* occurs.

⁴ Heb. 8: 7, *δευτερα διαθηκη*.

Christ, the most exalted of all the descendants of Abraham, and which was the developement of that scheme which was begun by God with the promise of a son to Abraham. Morus, in his *Epitome Theol. Christianae*, says, "A covenant of God with man, is a promise of certain blessings, suspended on a condition. Formerly God promised to the Jews certain blessings, suited to them as a nation (temporal, civil happiness), if they would obey the laws of Moses. Now, he promises to all nations the pardon of sin, and eternal felicity, if they will believe."¹ In one passage, Heb. 9: 16, the New Covenant is, in the train of discussion, compared to a testament or bequest. Paul did not, however, intend by this comparison, that Jesus had to die in order that he might bestow on us an eternal inheritance. He had previously (ch. 8: 8—12) proved from the description of the New Covenant by Jeremiah, that God had promised redemption from the punishments of sin; and that this pardon required the death of Christ, he had previously shown from the idea of a priest (8: 3). For, according to Ps. 110: 4, a priest was required in the New Testament also. The reference to a testament, is merely a collateral idea, which resulted from the ambiguity of the word *covenant*, *διαθηκη*; and the apostle does not dwell on it, but returns again (v. 18) to the principal feature of a covenant. Still, it was not unnatural to compare a covenant, which makes the inheritance of the family or people of God (Heb. 3: 6. 9: 15) dependant on the death of him who made the covenant, to a testament.

¹ Foedus Dei cum hominibus, est promissio bonorum cum conditione. Olim Deus promiserat nationi Judaicæ bona huic nationi proprie destinata, si Mosaicam legem observarent. Nunc promittit omnibus nationibus veniam peccati felicitatemque sempiternam si πιστευσωσι, p. 160. See Meyer's *Dissert. foederis cum Jehova notionem in V. T. scriptis frequentissime obviam illustrans*, Goettingen, 1797.

V. *Subject continued.*—Gal. 2: 14—19. I regard the word “law” (*νομος* v. 16, 19) as signifying not merely the ceremonial law; for it evidently means every precept which connects our salvation with the observance of certain duties, with works and not faith.¹ Still, the general proposition, that we cannot obtain salvation by the observance of the law, includes the particular truth, that we are not to perform the ceremonial precepts with a view of obtaining a title to salvation by them as some of the Jews vainly recommended. Acts 15: 1. If then the observance of them is obligatory on christians at all, there must be some other ground on which the obligation rests. But this was not the case, inasmuch as it could be proved that those ceremonies had only a conditional necessity for a certain time, that the views which led to their establishment, were of such a nature, that after the introduction of the new economy by Jesus Christ, they would rather be injurious than beneficial; in short it can be proved that they were preparatory to the advent of the Saviour (Gal. 3: 19, 23), and therefore necessarily fell to the ground when the new economy was established by Jesus himself. Gal. 3: 25, but since faith is come, we are no longer under a schoolmaster (or pedagogue, one who has the care of youth.) 4: 5. Heb. 8: 7—13, for if the first (covenant) had been faultless, then would no place have been sought for the second—he hath made the first old.² The following remarks are made in explanation of Gal. 4: 4, 5, in the *Programma de consensu epistolarum Pauli ad Hebraeos et Galatas*: God sent his Son into the world, not only as a man, but as a Jew, who was under obligation to observe the Mosaic institutions (“born under the law”), to purchase specifically for the Jews the right of filiation, and thus to deliver them from the law *ἵνα τοὺς ὑπο νόμον εξαγοραση*. For

¹ On the Design of the death of Christ, p. 443.

² Michaelis Dogmatik, † 165.

he delivered them from the dominion of the law, by liberating them from the fear of the punishment of the law, through his atonement, and by thus inspiring them with a filial disposition. How much less, then, could the other christians, who had been gentiles, and for whom Christ had also purchased the right of filiation, be brought under obligation to observe the Mosaic law when they embraced christianity? Eph. 2: 15, 16, having abolished the law of commandments in ordinances. Col. 2: 14, "God blotted out the handwriting (the Mosaic law) by letting Christ be crucified;—he, as it were, nailed them to the cross of Christ (he destroyed the validity of the law)." The death of Christ, by which we obtain the pardon of our sins, renders superfluous the propitiatory sacrifices which prefigured the more perfect sacrifice, Christ himself (v. 17,) which are a shadow of things to come, but the body [substance] is Christ. The Mosaic law, in general, would fall to the ground with the Levitical sacrifices, as it was so closely interwoven with the laws concerning priests and sacrifices.¹

VI. *The wall of partition between the Jews and other nations broken down.*—Ephes. 2: 13 &c, he (Jesus Christ) is our peace, who hath made both one—having, in his flesh, abolished the enmity—having slain the enmity on his cross. Col. 2: 14, "the handwriting (the Mosaic law), the ordinances of which prevented our union with the Gentiles." John 11: 51, Jesus Christ should die not only for the (Jewish) nation, but also that he might gather together in one the children of God that are scattered abroad.

VII. *Secondary collateral designs of the atonement.*—The confirmation of the doctrines of Jesus, and the exhibition of an obedience to God of a peculiar kind, belong to this class.² An-

¹ Dissert. I. in Epist. ad Coloss. Not. 87 &c. 92 &c.

² The Design of the death of Jesus, p. 442.

other such design is mentioned by Schwartz as being inferable from the New Testament, viz. to weaken and destroy, especially in the minds of his disciples, their erroneous Jewish ideas relative to a temporal kingdom to be erected by the Messiah.¹ In refutation of the hypothesis, that the object of the atonement last mentioned was its chief object, Lang remarks, "The death of Jesus did not destroy the worldly expectations of his disciples; they continued unimpaired at his resurrection. Acts 1: 6. And the fact that they relinquished those temporal views, and adopted nobler views of the Messiah, after the Saviour had left them and had gone to his father, resulted from the circumstance, that they received particular instructions from that Holy Spirit (the Comforter), whom the Saviour promised to send to them."²

¹ Sup. cit. p. 66, 80.

² Flatt's Mag. No. 6, p. 61. See also Henke's *Lineamenta institutionum fidei christianae*, 1795, p. 169.

BOOK IV.

OF THE REDEEMER.

PART II.

OF THE WORKS OF THE REDEEMER AS LORD OVER ALL THINGS.

SECTION 2.

DISCUSSION OF THE SUBJECT IN GENERAL.

§ 94.

In his state of exaltation also, Jesus is engaged in accomplishing the salvation of men.

Although the work of Jesus on earth has been accomplished, the welfare of the human family continues still to be the object of his attention(1). He is now engaged in the farther accomplishment of the scheme of salvation devised by God, Is. 53: 10. He exercises the right which he purchased by his obedience even unto death, the right (2) to bestow salvation upon man, who not only did not merit happiness, but who even deserved the highest misery. He regards it as an occupation not unworthy of his present exalted station (3), to indulge those feel-

ings of compassion for the human family, which his own experience tended to render still more acute, and to exert his omnipotent, providential protection in the advancement of their welfare (4).

ILLUSTRATIONS.

1. *Agency of Jesus in his state of exaltation.*—1 John 2 : 1, we have (a Comforter) an advocate with the Father, Jesus Christ. Rom. 8 : 34, Christ is at the right hand of God, who also maketh intercession (*εντυγχανει*) for us. Heb. 7 : 25, he is able to save unto the end (forever) them that come unto God by him, ever living to make intercession for them (*εντυγχανειν υπερ αυτων*). The expression *εντυγχανειν* to make intercession, indicates, that since Jesus has been raised from the dead, he is sitting at the right hand of God, and engaged for the benefit of man (*υπερ ημων* 1 John 2 : 1. The opposite is *εντυγχανειν κατα τινος*. Rom. 11 : 2.) that not only his life and his death, but also his government as God, is beneficial to the interests of man. It also indicates, that as Jesus is risen from the dead (Rom. 5 : 9), and shall live forever, his salutary exertions for our welfare are not confined to his life on earth, but are continued in the other world, *σωζειν*; that his present residence with God in heaven is devoted to the advancement of our welfare. Heb. 9 : 24. 6 : 20. Comp. § 86. Ill. 1.

Morus has collected the various explanations of the passages in which *εντευξις υπερ ημων* intercession for us, is attributed to Christ. He observes that *εντυγχανειν τιμι* to intercede for any one, has the general signification, to labour (in any way) in conjunction with another, in the promotion of an object; and he endeavours to show that *εντυγχανειν υπερ αυτων*, in Heb. 7 : 25, is synonymous with *σωζειν* immediately preceding it. The general idea of the passage would therefore be "that Jesus is

still, at the present day, the Author of our salvation, and will continue to be so forever."¹

II. *His legal right to save sinners.*—The just Governor of the universe (Heb. 7: 2, βασιλευς δικαιοσυνης), before his entrance on the government of the world, made provision, that the honour of the law, according to which he dispensed rewards and punishments, should not be violated, but on the other hand rather promoted, by the work of redemption, and by the mercy which, for special reasons, he extended to the family of man. This he accomplished by his own personal obedience and by voluntarily suffering the punishment of our sins. In order to maintain the honour of the divine laws, which was so important to the future Ruler of the world, the right to bestow salvation on men was given him on the condition that he should take upon himself the punishment due to them.²

III. *Dignity of Jesus.*—The dignity of Jesus is evident from the fact, that by virtue of it he is enabled to extend relief to men, and from the circumstance that he is, at the same time, Priest and King. Hence he is called "King of peace," (βασιλευς ειρηνης, מלך שׁוֹמֵן i. q. מלך שׁוֹמֵן, as is remarked in the Dissert. de sensu histor.), i. e. a king who is author of salvation. He is called, in Heb. 6: 20, "priest according to the order of Melchisedek, that is, Priest and King.

Δοξη και τιμη εστεφανωμενος—αρχηγος σωτηριας. Acts 5: 31. Heb. 5: 9. 2: 10. comp. v. 9. "The great honour of being Author of salvation to his brethren, belonged to the exaltation of Jesus, τελειωσις."³

IV. *Administration of Christ for the benefit of his people.*

¹ De notionibus universis in theologia Dissert. Vol. I. p. 298 &c.

² On the Design of the death of Christ, p. 575, 669.

³ Ibid. p. 598.

Luke 1: 33. Heb. 7: 24—28. On the passage 1 Cor. 15: 24—28, see the Dissert. de notione regni coelestis, p. 19. Compare § 42. Ill. 10. § 83. Ill. 11.



§ 95.

The happiness which Jesus derives from the welfare of his people, constitutes part of his reward.

Jesus will forever continue to feel the most ardent desire for the welfare of his people (1); and in the accomplishment of this desire, he finds the reward of his obedience. Hence, it is evident that the residence of Jesus in heaven must be beneficial to the interests of his people. The happiness which he is himself to enjoy, is connected with the welfare of mankind, who are so dear to him. He is beloved (2) and honoured (3) when his friends are honoured and beloved. It is on his account, that those who strive after holiness, are pleasing to God (4), notwithstanding their imperfections; it is through his influence, that they may now pour out their supplications with confidence, for the aid of heaven (5).

ILLUSTRATIONS.

I. *The desire of Jesus for the welfare of his people*—John 10: 14—28. 14: 21. 15: 10. 17: 24. Rom. 8: 34, who shall separate us from the love of Christ? Heb. 7: 25. 4: 15.

II. *How Jesus is beloved.*—John 17: 23, 26, thou hast loved them as thou hast loved me. 14: 21, 23. 16: 27, the Father loveth you, because ye have loved me. 3: 35. Compare § 87. Ill. 7.

III. *How he is honoured.*—John 12 : 26, if any man serve me, him will my Father honour. 8: 50, the Father seeks my honour—“verily, to him who keepeth my word, will he give eternal life.”

IV. *We are accepted for Christ's sake.*—1 John 2 : 1. Rom. 8: 34. 1 Pet. 2: 5, spiritual sacrifices acceptable to God through Jesus Christ. Heb. 13: 21, “May God work in you what is well pleasing in his sight, through the mediation of Jesus Christ.” The sacrifice of Christ and the divine approbation of his perfect obedience, is of much advantage to us, even in the acceptance of any thing good that is in us; for our best works are mingled with sin. v. 15, “Let us bring unto God a sacrifice of praise, through the mediation of Christ our Priest, through whose influence our prayers are made worthy of acceptance.”¹

V. Heb. 10: 19—22, let us draw near in full assurance of faith. 4: 15.



§ 96.

Jesus promotes the welfare of mankind, by virtue of his dominion over all things.

But it is not only for Jesus' sake, it is also through Jesus, that God bestows salvation on man. It was with this view, that the man (1) Jesus was raised from the dead, that (2) he might be Lord and Judge of the whole human family, of the living and the dead (3). And as the administration of the concerns of man could not well be conducted, excepting in connexion with the government of the

¹ Comment. in loc. Note *h*.

whole universe ; the whole world (4), even the ranks of angels themselves (5), are, in connexion with the human family, subjected to the government of Jesus (6).

ILLUSTRATIONS.

I. *The man Jesus.*—John 5: 27. Acts 17: 31. Compare § 65. Ill. 7.

II. *Design of his resurrection.*—Rom. 14: 9, for to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living. Col. 1: 18, “he is Ruler (*αρχη* Tit. 3: 1) after he had been raised from the dead, in order that he might be the first among all.” It was needful that he should die, in order to obtain that universal dominion which is so beneficial to the interests of his children, and that he should rise again, in order that he might actually enter on this dominion. See Dissert. I in ep. ad Coloss. note 33. 30.

III. *Christ the Judge.*—Acts 17: 31. Rom. 4: 9. 2 Tim. 4: 1. Acts 10: 42.

IV. *Christ's universal dominion.*—Eph. 1: 20—22. Col. 1: 18, and he is the head of the (his) body, the church. The universal dominion of Jesus is the subject of discourse in the preceding and subsequent parts of the context. When the church is called “the body of Christ” (*σωμα Χριστου* Ephes. 1: 23), her particular connexion with the Lord over all things (v. 20, 22) by virtue of which he is particularly her Lord, *κεφαλη ὑπερ παντα* v. 22, is compared to the union between a husband, *κεφαλη*, and wife, *σωμα* (Eph. 5: 23, 28). See also 2 Cor. 11: 2. John 3: 29. and Dissert. I. in epist. ad Coloss. Note 29, 30. Compare supra § 78. Ill. 8.

V. *Christ is Lord over the angels.*—Matth. 13: 41, the Son of man shall send forth his angels. Heb. 1: 14, *leitourgi-*

κα πνευματα "they must await the commands which are given them from the throne on which Jesus sits."¹

VI. *Jesus exercises universal dominion.*—Ephes. 1 : 10, "God hath determined in the time that yet remaineth (in the time of the New Covenant) to commit the government of every thing that transpires in heaven and on earth, into the hands of Jesus" (*ανακεφαλαιωσασθαι τα παντα εν τω Χριστω*, summam rerum omnium Christo permittere. See Diss. de sensu vocis πληρωμα, § VII.



§ 97.

Agency of Jesus in bestowing salvation on his worshippers in the life to come.

All those who do not themselves prevent their salvation, are, when they leave this world, received by the mighty Redeemer into the habitations of the blessed. (2 Tim. 4: 18. Comp. § 65.) And the presence of this most blessed of all men, is a source of pleasure and of various blessings (1) to the inhabitants of those regions, even for those who had entered them previously to his arrival there. § 65. Ill. 5. Finally, he will prove himself the Redeemer of his people, by delivering their bodies (2) from death, and by all (3) the manifestations of his power connected with it (§ 61. 65), and bestow salvation on them in the new dispensation by his everlasting dominion (5).

¹ Comment. in loc. Note k.

ILLUSTRATIONS.

I. The presence of Jesus, is a source of happiness to the inhabitants of the celestial world. John 17: 24. 2 Cor. 5: 8. Rev. 7: 17, the Lamb that is in the midst of the throne, shall feed them, and shall lead them to living fountains of water.

II. *Jesus will raise our bodies from the dead.*—Rom. 8: 23. 1 Cor. 15: 21—26. Comp. § 62.

III. *Displays of his power.*—Even the solemnities of the judgment, which will take place about this time (§ 65. Ill. 5), are perfectly consistent with the character of the Redeemer of men. For, that judgment will confer honour and happiness on some of its subjects; whilst the condemnation of the wicked will be an evidence of the displeasure of the Judge at those who prevented their own salvation, and the accomplishment of the Redeemer's wishes, and will thus also evince his earnest desire for their salvation. Finally, it will show the love of the Redeemer to those who were contemned or even abused by the wicked (Matth. 25: 41. 2 Thess. 1: 6. Luke 18: 7), and who could not be perfectly happy if the wicked were not separated from them. Matth. 13: 41—43. Comp. § 58. Ill. 3.

IV. *The Saviour.*—Phil. 3: 20, from whence (from heaven) we look for the Saviour, the Lord Jesus Christ. Ephes. 4: 30, the day of redemption. Heb. 9: 28, to them that look for him, shall he appear the second time without sin, unto salvation.

V. *He shall preserve us forever.*—1 Thess. 4: 17, and, so shall we be ever with the Lord. John 14: 3. Rev. 21: 22. 22: 3. § 62.

§ 98.

Jesus prepares us in the present life, for happiness in the life to come.

The providential care of Jesus for men, is engaged in preparing them (1) in this life, for that happiness which he will bestow on them hereafter ; he is making them worthy of all these future blessings which are reserved for them. It is only as exerted upon those to whom the revelation is known, that we are acquainted with this agency of Jesus. For, although the providence of the Redeemer of all men (1 John 2: 2. 1 Tim. 2: 5, 6) certainly also extends to all men, we are nevertheless totally unacquainted with the manner in which he exerts his agency for the welfare of those who are ignorant of his doctrines (§ 71). And it is certainly very natural, that the records which treat of this providential care of the Redeemer, should speak of it with particular reference to those who should read those records or learn their contents ; for it is to them that the Gospel is addressed, and their interests and duties therefore should of course be considered.

ILLUSTRATION.

Acts 5: 31, him hath God exalted to his right hand, a Prince and Saviour (a prince of salvation), to give repentance unto Israel, and the remission of sins. Compare § 65. Ill. 2. Heb. 2: 10, " He is the captain of our salvation, through whom, God will bring many sons unto glory."

BOOK IV.

OF THE REDEEMER.

PART II.

THE DIFFERENT WORKS OF CHRIST (HIS OFFICES).

SECTION 3.

THE PROVIDENTIAL CARE OF CHRIST OVER HIS CHURCH.

§ 99.

The Christian church.

The collective body (1) of those who have received (2) the Christian doctrines, together with all those who are to be qualified (3) for the reception of them, is termed "the church of God and of Christ" (4); that is (5) the people or family of God and of Christ (6); who worship Christ, and in so doing, God as their Lord (7), and who are supported and governed by his particular providence.

ILLUSTRATIONS.

I. *The church not sectional.*—1 Cor. 1: 2. Paul embraces in one the christian congregation in Corinth, and all chris-

tians in all places, *εν παντι τοπω*. John 10 : 16, *μια ποιμνη* one flock. 1 Cor. 12 : 12 &c, *παντες εις εν σωμα εβαπτισθημεν ειτε Ιουδαιοι, ειτε Έλληνες* we are all baptized into one body, whether we are Jews or Greeks. Rom. 12: 4, *οι πολλοι εν σωμα εσμεν εν Χριστω* we many are one body in Christ. Eph. 4: 4—6.

II. *Subject continued*.—In other words, all those who are called (*κλητοι* 1 Cor. 1: 2), in the sense of this phrase which is given in § 71. Ill. 2 ; or all those who in the time of the apostles, could not be reckoned among the Jews or Gentiles, who belonged not to the *Ιουδαιοις και Έλλησι* (1 Cor. 10 : 32), are sometimes called “the church.”¹

III. *Membership of children*.—Comp. § 112. Little children were included also among the ancient people of God. Gen. 17: 10—14. Children eight days old, were to receive circumcision, which was the mark of those who belonged to the people of God, or which was a sign of the covenant between God and his people.

IV. *The name CHURCH*.—The appellation *εκκλησια* (or *church*), without any adjunct, occurs 1 Cor. 12 : 28. Eph. 1: 22. 3: 10. Phil. 3 : 6. The phrase *εκκλησια θεου* or *του θεου* church of God, is applied to the whole christian church (1 Cor. 10: 32. 15: 9), and to a single christian church. 1 Cor. 11: 22, 16. 1: 2. 1 Tim. 3: 5. The church is termed “church

[¹ Various definitions have been given of the church visible and invisible. The following, which differs from any that the writer remembers to have seen, may perhaps have some claim to clearness and precision.

I. The visible church of Christ is the collective body of those who profess the christian religion ; consisting of all those who have been admitted to membership by baptism, and have not been deprived of it by excommunication.

II. The true or invisible church is the collective body of all those, of every religious denomination in the world, who are in a state of grace. S.]

of Christ," *ἐκκλησια Χριστου*, in Matth. 16: 18, I will build my church. Eph. 3: 21, the church in (or of) Jesus Christ. 5: 23. She is called "the church of God and Christ," or, which is the same thing, "in God the Father, and the Lord Jesus Christ." 1 Thess. 1: 1, and 2 Thess. 1: 1. Of the same import is the phrase, "the churches of God which are in Christ Jesus," 1 Thess. 2: 14, where *εν*, which corresponds to the Hebrew *בְּ*, expresses the dative, *ecclesia Christo sacra*, i. e. *ecclesia Christi*. Thus, in Jude v. 1, we read "the christians, *κλητοι*, are dedicated to God the Father," *εν θεω πατρι ηγιασμενοι*, and are preserved for Jesus Christ, i. e. they remain christians (belonging to Christ). In short, christians are here termed "a people consecrated to God the Father, and Jesus Christ." Thus the words, (John 17: 11,) *τηρησον αυτους εν τω ονοματι σου* may be translated thus, "Preserve them, O Father, (as thine) for thyself."¹

On the philosophic view of a Church or of an Ethical Polity; that is, of a public union of men for moral purposes under a moral Lawgiver and Judge, see Kant's *Religionslehre*, 1st ed. p. 123—134; Stäudlin "Ueber den Begriff der Kirche, und Kirchengeschichte," in the *Götting Theol. Bibl.* Vol. 1, p. 600—653; and Stapffer "De natura, conditore, et incrementis reipublicae ethicae," Bern, 1797, Dissert. 1.

On the insufficiency of mere natural religion, for the foundation of a church and social religious worship, see Stäudlin "On the public worship of natural religion;" "Beiträge" to the philosophy and history of religion and morality, Vol. 1, No. VIII.

V. *Subject continued.*—The ancient people of God also bore the name "church of God," *ἐκκλησια [בְּיָדָךְ] κυριου*. Deut. 23: 2 &c, 8. Eckermann remarks, that this expression has a peculiar force in Deut. ch. 23, because the context relates to

¹ Dissert. I. in *Libros N. T. histor.* p. 89.

² *Theol. Beitr.* Vol. 2. Pt. I. p. 57.

persons who are to be excluded from connexion with the people of God; and that Paul may also have used the expression (1 Cor. 1: 2) *εκκλησια θεου* “church of God,” with an emphatic reference to the incestuous person (ch. 5), whom he pronounces unworthy to be a member of the church. From this ancient people of God, the new people originated.¹ Hence the ancient name of the Israelites descended to Christians or the new people of God, which consists of the better and more genuine portion of the Israelites (Rom. 9: 6, *ου παντες οι εξ Ισραηλ, ουτοι Ισραηλ*. 2: 28, 29, *ο εν τω κρυπτω Ιουδαιος—περιτομη καρδιας*), and an addition of Gentiles.² Luke 1: 32 &c, he shall reign over the house of Jacob. Acts 15: 16, I will rebuild the tabernacle of David. Phil. 3: 3, we are the circumcision. Rom. 4: 11, 12, 16, the seed of Abraham which is of faith. Gal. 3: 29, If ye are Christ’s, then are ye Abraham’s seed. All these appellations are figurative, and signify the new people of God, which was prefigured by the old. *Dissert. de notione regni coelestis*, § VI.

VI. *The church is called “the people of God and of Christ.* Acts 15: 14, a people for the name of God. v. 17, all the gentiles over whom the name of God is called. 1 Pet. 2: 9 &c, ye are a holy nation, a people of God. 1: 14, as obedient children. v. 15, 16, be ye holy as he who hath called you is holy. Tit. 2: 14, that he might purify [consecrate] unto himself a peculiar people. 1 Tim. 3: 15, in the house of God, which is the church of the living God. Heb. 3: 2, 3, 6, we are the house of Christ. The ancient people of God, from which the new is derived,

¹ Luke 24: 47, *κηρυχθηται—εις παντα τα εθνη, αρχαμενον απο Ιερουσαλημ* should be proclaimed among all nations, beginning at Jerusalem. Rom. 11: 12—24, the gentile converts are called *αγοριελαιος εγκεντρισθεις εις καλλιελαιον*. 15: 27. Acts 15: 16.

² Eph. 2: 19, *ουκετι ξενοι και παροικοι, αλλα συμπολιται των αγιων εστε* ye are no longer guests and foreigners, but fellow citizens of the saints.

and to which there is an evident reference in Acts 15 : 16. 1 Pet. 1 : 16. Heb. 2 : 5, also receives this name. Compare 2 Chron. 7 : 14, *עַמִּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם* my people which is called after my name, with Acts 15 : 17, 14; and Ex. 19 : 6, *מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ* a kingdom of priests and a holy people, with 1 Pet. 2 : 9. The expression *οικος κυριου* the house of the Lord, which is applied to the new people of God (1 Tim. 3 : 15. Heb. 3 : 2—4, 6), is, according to the Alexandrian Codex, used by the LXX (Deut. 23 : 1, where the Hebrew is *קְהַל יְהוָה*) of the children of Israel; whereas the Vatican Ms. has *εκκλησιαν κυριου*. “House of God” or “people of God” *οικος θεου—λαος θεου* (comp. Heb. 3 : 6—8 with 4 : 7—9) are synonymous, and both signify “the family of God. Of similar import are the following expressions of the Old Testament.—1. Ex. 4 : 23, *בְּכֹרִי בְנִי* Israel, my (God’s) firstborn son.—2. Hos. 11 : 1, *בְּנִי* my son.—3. Is. 1 : 2—4, *בְּנֵי* children of God. Deut. 32 : 5, 6, he is thy Father.—4. Numb. 12 : 7, *בֵּית* house. In v. 14, God calls himself, Father of the house to which Moses and his sister Miriam belonged.¹—5. The term *ἅγιοι* holy, when it is used without adjunct (as 2 Cor. 1 : 1 and 1 Cor. 14 : 33. 6 : 1. v. 4, —*εκκλησια*), signifies nothing else than a people consecrated to God and Christ, or a people of God and Christ, *ἁγιασμενοι εν Χριστω Ιησου* 1 Cor. 1 : 2. Comp. *Illust.* 4 sup. Thus, the ancient people of God is called “a people consecrated to God,” (*עַבְד־קָדוֹשׁ לַיהוָה* Ex. 19 : 6. Deut. 7 : 6. and 14 : 2), in opposition to idolatrous nations.²

VII. *The true church worship Christ.*—Eph. 5 : 24, the church is subject to Christ. Col. 2 : 19. 1 Cor. 1 : 2. Comp. § 42. John 10 : 3—5, 14, I am known of mine. v. 27, my sheep hear my voice—and follow me. It must indeed be ad-

¹ Vide Storr’s Comm. on Heb. 3 : 2, note l.

² Vide Dissert. I. in Ep. ad Col. not. 42.

mitted, that in the present mixed state of the church (§ 105), this sincere adoration, which can alone be pleasing to Christ, is not the characteristic of every member of the church. But each christian ought to be a sincere worshipper of Christ, and all would be, if they actually were what they are called, if they all were true christians or genuine members of the church. And with regard to those who are merely nominal professors of christianity, one object of the institution is, that they should become what as yet they are not; that in this nursery of true christians (§ 105), they should be trained up to be sincere worshippers of the Lord Jesus.

VIII. *The church is under the special protection and guidance of Christ.*—Eph. 1:22, and constituted him head over all things to the church. This relation of Christ to his church is referred to, when his guidance of the church or people of God, which is only a part of his government, is, by way of distinction, termed “his reign” (Luke 1:32, 33), and the church itself is called the kingdom or state of Christ, the descendant of David, Acts 15:16, *σκηνη Δαυιδ* the tabernacle of David. Col. 1:13, *βασιλεια του υιου* the kingdom of his Son.¹ (§ 105.) Thus also the particular government of the ancient people of God, which is only a part of the universal divine government, is called the “reign of God.” Matth. 21:43. And in reference to Christ’s special government of his church, the church is also termed “the body of Christ.” Eph. 1:22. Col. 1:18. Comp. § 96. Ill. 4.

In “Hess’ Bibliothek der heil. Geschichte,” Pt. II. No. I. On the subject of Theocracy, the true idea of a special Providence, is thus determined: “When in a limited sphere of action, which is within the extent of our observation, the intentional guidance of a higher power and wisdom is manifest in a high-

¹ Vide Dissert. de notione regni coelestis, not. 77.

er and more striking degree, than in the ordinary course of events ; this, whether it is connected with more or less that is actually miraculous, is termed “ special Providence.”

IX. *Subject continued.*—Matth. 16: 18, I will build my church. 28: 20, I am always with you ; i. e. not only with the apostles, but also with all who shall learn to keep my commandments, or teach others to keep them, in short with all, even unto the end of the christian church.¹ Eph. 1: 22. 4: 15. Coloss. 2: 19. “ By which (head, Christ) the whole body attains a glorious growth, because it receives strength and compactness in all its individual parts.” Eph. 5: 23, he is the Saviour of the body. 29—32, the Lord nourisheth and cherisheth the church. John 10: 14, 27, 28, I know my own—and I give unto them eternal life, and no one shall wrest them out of my hand. The influence of Christ is of course bestowed in different degrees, and adapted to the different callings and necessities of the members of the church. Eph. 4: 7—12. 1 Cor. 12: 4, and it is evident also, that the conduct of individual members of the church, may incapacitate them for the reception of many blessings, which they might expect of Christ, if they were sincere members of the church, and made a conscientious use of the privileges which it affords.

¹ This is evident from the phrase succeeding, *ἕως της συντελειας του αιωνος* until the end of the world. Thus, Deut. 4: 25 &c. ch. 30, the Israelites are frequently addressed in the second person, when such things were spoken of, as concerned the whole Jewish nation in every age. This figure of speech is termed *communicatio*, *κοινωνσις*, and by it the speaker embraces, in the first or second person plural, all of the same nation or religion, to which he or his hearers belong. John 7: 26, 22, *ὑμιν*. Acts 7: 53, *ελαβετε* ye received ; and sometimes that particular part of a whole nation which does not belong to the generation then living. John 6: 32. *ου Μωϋσης δεδωκεν ὑμιν* Moses did not give to you. Vide Diss. de sensu histor. note 183, where other examples are adduced.

§ 100.

Origin of the christian Church through the special agency of Christ.

The history of the origin of the christian church, presents striking evidences (1) of the fact, that Christ exercises a particular providence over her. For, he is the Author and promoter of the doctrines (2) by which he collects and preserves his worshippers (3), not only because he commissioned the apostles whom he himself instructed, to disseminate the doctrines he had taught them; but also because he endowed them (4), and other members of the new church (5), with extraordinary qualifications (6) for teaching; and because he even substantiated the truth of his doctrines by miracles (7).

ILLUSTRATIONS.

I. See Dissert. de notione regni coelestis, p. 31. Opusc. Vol. I. p. 288. Such evidence is afforded by the rapid spread of christianity throughout the Roman Empire, without the instrumentality of the least violence.

II. *Christ is the Author of the doctrines taught by the apostles.*—Acts 26: 23, the first that should rise from the dead, and should announce a light unto the people and to the Gentiles. Ephes. 2: 17, (Christ) came and preached peace to you who were far off, and to those who were nigh. 2 Tim. 1: 10.

III. Matth. 13: 37 &c, he who sowed the good seed (the sons of the kingdom) is the Son of man. John 10: 16, other sheep—I must bring them.

IV. *He sent the Comforter.*—John 16: 7. 14: 26, *πεμψω προς υμας (πεμψει ο πατηρ εν ονοματι μου) τον παρακλητον*

I will send unto you (the Father will send in my name) the Comforter. Acts 26: 16. Comp. § 9, 10.

V. *All spiritual gifts come from Christ.*—In the New Report. for Biblical and Oriental literature,¹ the phrase *λογος σοφιας* the word of wisdom (2 Cor. 12: 8), in comparison with the expression *ειδεναι μυστηρια* to comprehend mysteries, (13: 2), is explained as meaning “a communication of unknown truths, made under the guidance of the Holy Spirit;” and *λογος γνωσεως*, “a prudent communication, well adapted to the circumstances of the case.” Compare *γνωσις* 1 Pet. 3: 7 and 2 Pet. 1: 5. Both these phrases are embraced in the word *προφητευσεν* to prophecy, taken in its more extensive sense (1 Cor. 14: 1—5, 6), for in this sense it includes, in general, every communication of truth, which presupposes a special influence of the Holy Ghost. Both of these, as well as the other spiritual gifts specified (12: 8—10), were of supernatural origin.

VI. *Subject continued.*—Eph. 4: 7—11, having ascended on high, he gave gifts unto men—and he appointed some apostles, and some prophets, and some evangelists, and some pastors, and some teachers.

VII. *He substantiated the doctrines of the apostles, by miracles.*—John 14: 13 &c. Acts 14: 7—10. 3: 6. 9: 34. 16: 18. Rom. 15: 18. Comp. supra § 10. Ill. 26, 27.

¹ See part. III. page 325—338, of the dissertation on the spiritual gifts of the Corinthian christians.

§ 101.

Multiplication of christian churches, and the care of the apostles over them.

The very nature of the christian religion led (1) those who first embraced it to form themselves into an associate body. But as an intimate social connexion can exist only among persons of contiguous residence, the natural consequence was that distinct churches were formed in the different sections of the country (2). And the apostles by divine authority (3), sanctioned these societies, and superintended the administration of their affairs (4).

ILLUSTRATIONS.

I. *The nature of Christianity social.*—Christianity requires love and unity among her children (John 13: 34 &c. Eph. 4: 3—6, 16); social edification by conversing together on the things of the kingdom (5: 19. Col. 3: 16.), by good works (Matth. 5: 13—16), and finally also by a public profession of religion (Matth. 10: 32. Mark 8: 38). Hence, the natural consequences of these requisitions were, separation from those who rejected christianity, and a more intimate connexion among the christians themselves. See § 108 inf. See Reinhard's system of Practical theology, § 306, p. 311, 313.

II. *Individual churches formed.*—Acts 2: 41—47. Description of the church at Jerusalem. 8: 1. Other particular churches are mentioned, with or without their location. 1 Thess. 2: 14. Gal. 1: 22. 1 Cor. 1: 2. 4: 17. 11: 16. 16: 1, 19.

III. Matth. 16: 19. Comp. § 90. Ill. 19 supra.

IV. *The apostles superintended the Churches.*—Acts 2:

38—42. 4: 32—35. 6: 2—4. 15: 22. It is evident from all these passages, that in the church at Jerusalem, every thing was conducted under the direction of the apostles. Acts 15: 41. 16: 4 &c. Paul travelled through several churches, taught in them, and made various arrangements. Ch. 19: 9. Paul collected the new converts and gave them instructions. 1 Cor. 7: 17, οὕτως ἐν ταῖς ἐκκλησίαις πασαις διατασσομαι thus do I ordain (direct) in all the churches. 2 Cor. 11: 28, ἡμεριμνα πασων των εκκλησιων anxiety for all the churches. Comp. Heb. 10: 24 &c.



§ 102.

Institution of the ministerial office.

As it was the design of our Lord that christianity should be preserved on earth until the end of the world (1), and be gradually (3) extended by means of *instruction* (2); the apostles, in obedience to this divine purpose (4), issued their general injunction, that the first teachers should qualify others for the duties of that station (5), and that the ministerial office should be of perpetual standing (6). They moreover made specific declarations by which they promoted the settlement of ministers in particular congregations (7).

ILLUSTRATIONS.

I. *Perpetuity of the church.*—Matth. 13: 30, until the harvest, v. 39—43, 47—49. Until the separation of the good and evil at the end of the world, there shall be a church of Christ, consisting of good and bad. Matth. 28: 20. Compare § 99. Ill. 9.

II. *The church to be extended by instruction.*—Matth. 28: 20. *διδασκοντες αυτους κ. τ. λ.*, teaching them. John 17: 20, *περι των πιστευοντων δια του λογου αυτων ερωτω* I pray for those who shall believe through their word (doctrine or preaching). Luke 8: 11, the seed is the word of God, *ὁ λογος θεου*. Eph. 4: 12, *εδωκε (Χριστος) διδασκαλους—εις οικοδομην του σωματος Χριστου* Christ appointed some teachers—for the edification of the body of Christ. 1 Pet. 1: 23 &c 2: 2.

III. Matth. 13: 31—33, the parables of the mustard seed and the leaven.

IV. *Bishops or ministers appointed by the apostles.*—Eph. 4: 10 &c. see Ill. 2. and § 100. Ill. 6. Acts 20: 28, *υ̅μας το πνευμα το ἅγιον εθετο επισκοπους, ποιμανειν την εκκλησιαν του θεου* the Holy Ghost hath appointed you overseers (bishops) to feed the church of God.

V. *These are commanded to ordain others.*—2 Tim. 2: 2, *ἀ ηκουσας παρ' εμου, ταυτα παραθου πιστοις ανθρωποις, ο̅ιτινες ικανοι εσονται και ἑτερουσ διδασξαι* the things which you have heard of me, commit to faithful men, who shall be able also to instruct others.

Eph. 4: 11, 12, *εδωκε (Χριστος) διδασκαλους, προς τον καταρτισμον των ἁγιων, εις εργον διακονιας* Christ appointed teachers, for the perfecting (improvement) of the saints, for the work of the ministry.

VI. *Perpetuity of the ministerial office.*—Eph. 4: 12, 13. In this passage, the phrase, *εργον διακονιας* the work of the ministry, for which certain christians were from time to time to be prepared; is mentioned as the means to be used *εις οικοδομην του σωματος του Χριστου* for the edification of the body of Christ, until the church of God shall have attained a state of perfection in the future world. See § 62. Ill. 18.

VII. *The apostles directed that ministers should be locat-*

ed.—Acts 20: 17. (comp. with v. 28) *πρεσβυτεροι—επισκοποι*, Comp. Ill. 4. 14: 23, *χειροτονησαντες (Παυλος και Βαρναβας) πρεσβυτερους κατ' εκκλησιαν* Paul and Barnabas, ordained them elders in every church. Tit. 1: 5, Paul directs Titus to ordain elders or presbyters in the towns of Crete. 1 Tim. 3: 1—5. 5: 17. 1 Thess. 5: 12. &c. Gal. 6: 6, 7. Heb. 13: 17. These passages enjoin respect and obedience to the elders or ministers of the churches.



§ 103.

Even in those instances, in which the agency of Christ in the government of his church, is not manifested by any extraordinary acts, that agency nevertheless is exerted.

By these arrangements (§ 100 and seq.), provision was made for the preservation and extension of christianity, so that such extraordinary and striking acts of Christ (§ 100), as were required for the formation of christian societies (1) and the establishment of the ministerial office, (Eph. 4: 11) should no longer be necessary; but that christianity should of itself (2), make a progress (3) which, though not so strikingly apparent (4) to its teachers and friends, should nevertheless be uninterruptedly advancing. Yet (5) Christ does not leave the church to herself, even in our days (6); but carries on his work in the hearts of men (§ 114), and by virtue of his government over all things (Matth. 28: 18. § 96), overrules also external circumstances (7) for the good of his church; even those which seem detrimental to her interests.

ILLUSTRATIONS.

I. *Miracles wrought for the purpose of establishing churches.*—Acts 2: 6—43. The miracle on Whitsunday, after the performance of which three thousand persons received christianity. Acts 4: 4. (comp. 3, 10 &c). The great multiplication of christians, in consequence of the miracle of healing the lame man wrought by Peter. Acts 5: 11—16. The great influence which the miracles of Peter (the death of Ananias and his wife, the healing of the sick &c.), had on the inhabitants of Jerusalem and of the surrounding country, Acts 8: 6—17: The founding of a church in Samaria by the miracles of the apostle Philip. Acts 14: 3. Miracles of Paul and Barnabas in Iconia. Acts 19: 10—20. Miracles of Paul at Ephesus, the consequences of which are thus described (v. 20): *οὕτω κατα κρατος ὁ λογος του κυριου ηυξανε και ισχυεν* thus mightily did the word of God increase and prevail. Rom. 15: 18 &c, *καιειργασατο Χριστος δι εμου εις υπακοην εθνων, λογω και εργω, εν δυναμει σημειων και τερατων* Christ wrought by me to make the Gentiles obedient, by word and deed, by the power of signs and wonders.

II. Mark 4: 28, *αυτοματη η γη καρποφορει* the earth bringeth forth fruit of herself. Comp. v. 26, *οὕτως εστιν η βασιλεια του θεου* thus is the kingdom of heaven (the church of Christ).

III. This is proved by the parable of the mustard seed which gradually grew up to be a large tree Matth. 13: 32—and of the little leaven which gradually leaveneth the whole lump v. 33.

IV. Mark 4: 27, “the seed, unobserved by the husbandman, sprang up and grew to be a large tree.”

V. Just as the expression “of herself” or spontaneously, *αυτοματη*, (Mark 4: 28) does not, according to Michaelis’ own

confession,¹ exclude the influence of the weather and other similar circumstances, but only indicates, that the seed which was deposited in the earth, possessed a power to bring forth plants corresponding to the seed, and to produce something which the utmost exertion of the sowers could not effect, and which they at first could not even perceive ; in like manner also does the apodosis or application of this parable, ascribe to divine truth, the seed of which is committed to the soil of the human heart, an intrinsic power, which, of itself, unobserved by others, effects a salutary change in those who receive it, without thereby denying that the efficacy of this truth is augmented in various ways by divine providence. 1 Cor. 3: 6 &c. § 115.

VI. Matth. 28: 20. § 99. Ill. 9.

VII. 1 Cor. 3: 21—23, *παντα υμων εστιν*—(κοσμος, ζωη, θανατος, ενεστωτα, μελλοντα) *υμεις δε Χριστου* all things are yours (the world, life, death, things present, things future) and you are Christ's. Rom. 8: 28 &c. § 74. Ill. 1.



§ 104.

Notwithstanding all the adversity which the church has to encounter, she is nevertheless under the uninterrupted guidance of Christ.

The frequent adverse incidents of an internal or external nature, to which the church is exposed, are not evidence either of incapacity or inattention in her Ruler. For, precisely such adversity also befel her in those days, when God exerted (1) himself in her defence, in an ocular manner, and demonstrated by miracles, that he did not want pow-

¹ Michaelis Dogmatik, p. 241.

er (2) either to repel the assaults of his enemies, or to counteract the influence of the unworthy members of his church. But if the church of Christ was to be established on this earth (3), if she is to continue and to increase (4) as long as the present state (5) of mankind lasts, and if the purity and multitude of her members are to be augmented by the conversion and accession of such (6) as were formerly inimical to her interests and oppressive to her comfort and disgraceful (7) to her character—then neither death, ὁ ἐσχατιος ἐχθρος the last enemy (1 Cor. 15: 26.) and the mortality of the human family (8), nor the other enemies and obstacles by which the peace of the church was disturbed, can possibly be immediately removed (9). But in due time (10), when it shall be accordant with the divine purposes (11), they will doubtless be removed, and Christ shall rule with undisputed sway over all his prostrate (12) foes. But even now he does rule in the midst of his enemies (13). He restrains (14) their power, when necessary, and overrules their iniquitous machinations to the prosperity of the whole (15), or to the benefit of individual members (16) of his church.

ILLUSTRATIONS.

I. *The church formerly defended by miracles.*—Acts 13: 8—11. Elymas the magician who opposed christianity suddenly became blind, at the rebuke of Paul. Acts 5: 19 &c. An angel opens the prison for the apostles. 12: 16 &c. An angel leads Peter out of the prison. 5: 1—11, The sudden death of Ananias and Sapphira. 1 Cor. 11: 30—32. Diseases at Corinth, in consequence of the abuse of the Lord's Supper. 1 John 5: 16, ἁμαρτια προσθανατον a sin which brought

a mortal disease on the transgressor.¹ James 5: 15. At the commencement of the christian church, the first christians were sometimes punished for great crimes by extraordinary diseases ; but, if those sins were not sins unto death, *ἀμαρτιαὶ πρὸς θάνατον*, they could be cured by those who possessed the gift of healing sicknesses, by means of the prayer of faith.²

II. Acts 18: 10, *εγὼ εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε* I am with you, and no one shall lay hold of you to hurt you. Thus said Christ to Paul at Corinth. 1 Cor. 5: 3—5. Paul was resolved by the authority of Christ to inflict a mortal disease (*παράδουναί τῃ σατανᾷ*³) on the incestuous person, even in the assembly, in which, though absent himself, he would work by the power of Christ, *συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*.

III. Matth. 13: 38, *ὁ ἀγρὸς ἐστὶν ὁ κόσμος* the field is the world.

IV. Matth. 13: 31—33. Eph. 4: 12.

V. Matth. 13: 39, *ὁ θερισμὸς ἢ συντήλεια τοῦ καινῶνος ἐστὶν* the harvest is the end of the world. comp. 28: 20.

VI. Gal. 1: 13, &c, the conversion of Paul, who had persecuted the church. Eph. ch. 2, Conversion of the Jews and Gentiles in general. Tit. 3: 3, *ἡμεν ποτε ἀνοήτοι, ἀπειθεῖς, πλυνόμενοι κ.τ.λ.* for we were ourselves sometimes foolish, disobedient, deceived &c. 1 Pet. 2: 12. Exhortation to lead such a life that the Gentiles might be gained over to christianity by it, *ἵνα δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς* that they may glorify God in the day of visitation [retribution], 3: 1, 2. Christian wives may by their conduct gain over their husbands who

¹ Vide Dissert. concerning the Spiritual Gifts N. Repert. Pt. 3, p. 317 &c. where this version is defended.

² Vide Dissert. de sensu historico, p. 8. Opusc. Vol. I. p. 10.

³ Vide Diss. in Epp. ad Corinth, Note 181.

are not christians. 2 Tim. 2: 25, *μηποτε δοι ο θεος τοις αντιδιατιθεμενοις μετανοιαν εις επιγνωσιν αληθειας* perhaps God will give repentance to the opposers, to the acknowledgment of the truth. 2. Cor. 13: 10, *την εξουσιαν εδωκε μοι ο κυριος εις οικοδομην* the Lord gave to me authority for edification.

VII. 1 Thess. 2: 14 &c. 2 Thess. 1: 4, 6. 1 Cor. 16: 9. 1 John 2: 18—26. 4: 1—6. 1 Cor. 3: 17. Gal. 5: 9 &c. 15. 2 Cor. 12: 20 &c. Eph. 4: 25. 5: 18. 1 Thess. 5: 14. 2 Thess. 3: 11—15. 1 Tim. 3: 3—5, 8, 10. 5: 11—15, 24. Tit. 1: 6 &c. 2: 3—5. 10, 15. In these passages are mentioned persecutors, opposers, false teachers, and seducers, and sins and offences of every kind, among those who were at the time brethren. Matth. 13: 41, *συλλεξουσιν εκ της βασιλειας αυτου παντα τα σκανδαλα και τους ποιουντας την ανομιαν* they shall gather out of his kingdom all seducers and iniquitous persons.

VIII. If true christians ceased to be mortal, they could no longer live on this earth and let the light of their example shine before other men. They could no longer *φωστηρες εν κοσμοφ* *ειναι* be lights in the world (Phil. 2: 15 &c.), and *λαμπειν εμπροσθεν των ανθρωπων* shine before men (Matth. 5: 16.), *παροακαλειν* exhort (Heb. 10: 25), *επισκοπειν*, take care (Heb. 12: 15).¹

IX. Otherwise, those wicked must also be removed, who will yet reform and become ornaments of the church;² and thus would much wheat be weeded out with the darnel. Matth. 13: 29.

X. 1 Cor. 15: 26, *εσχατος εχθρος καταργειται θανατος* the last enemy that shall be destroyed is death. Matth. 13: 40—43. 49 &c. The wicked shall at the end of the world, be banish-

¹ See Commentary on Heb. on the two last passages, Notes *p* and *y*. Comp. † 65. Ill. 5.

² Comp. † 24. Illust. 6.

ed from the kingdom of God. 2 Thess. 1: 5—10. Comp. § 61, 97. Ill. 3.

XI. Christ has nothing to fear from the enemies of the church in regard to his own dignity; although, for important reasons, he does not choose to make them feel his power more sensibly at present. Therefore, although the subjection of all things to Christ is, as yet, only partial, it by no means follows that it shall not be perfect hereafter.

XII. Matth. 22, 43 &c, καθου εκ δεξιων μου, εως αυθου τους εχθρους σου υποποδιου των ποδων σου sit at my right hand, until I make thy enemies thy footstool. Comp. Dissert. de notione regni coelestis, § V.

XIII. Psalm 110: 2, רַדְהָ בְּקִרְבֵי אֹיְבֵיךָ rule thou in the midst of thine enemies. Consult the Commentary on Heb. 5: 5. Note *k*, where the arguments are stated which prove that the 110th Psalm refers not to David but to Christ.¹

¹ [The principal arguments from which it is evident that this Psalm refers to the Saviour, are the following.—I. The express declaration of Jesus himself, in his conversation with the Pharisees, recorded in Matth. 22: 42—45. This testimony must be decisive to every true believer in the divinity of the Saviour, to every Christian. But supposing for a moment, that the Lord Jesus had not decided the point in question, and that the application of the psalm, must be ascertained from other circumstances; we should be led to the same result by the subsequent considerations.—For, II. This psalm was, as far as we know, universally believed, in and before the time of Christ, to be the production of David. But David could not possibly speak the language of this psalm and allude to himself; hence it is agreed, that if the psalm does not refer to the Messiah, David could not have been its author; for no personage existed, who bore to him the relations called for by the psalm. But the Jewish nation who lived 1800 years nearer the time of David than we, were certainly better judges of the historical question, Who was its author?—III. The Jews in the days of our Saviour believed that this psalm referred to the Messiah. This is evident from Matth. 23: 46.—IV. The Jewish writers themselves formerly explained it as referring to the Messiah.—V. Although כֹּהֵן priest, may signify, in general, a person who has special access to the King or to God; it cannot be proved that this appellation was ever given to an individual, merely because he was resident in the vicinity of the king or of the sanctuary. Hence the residence of David on Mount Zion, near the temple, could not justify its application to him, as some have conten-

XIV. *Jesus restrains the power of his enemies, when necessary.*—It is evident from the downfall of the Jewish state, that Christ can restrain the power of his enemies, in other ways than by such extraordinary acts as are related in Ill. 1. That event answered a determinate object for Christ; as is evident from the prophecies by which it was foretold. In the prophecy Matth. 16: 28, Jesus refers to the destruction of Jerusalem; from which those of the apostles who were then living, should infer the efficiency of his dominion;¹ and, Matth. 10: 23, *ἕως αὐ ἐλθῆ ὁ υἱὸς τοῦ ἀνθρώπου*, the judgment inflicted on those haters of Christianity, the Jews, is represented as the reappearance of Christ. Apology for the Revelation, p. 336. And in Matth. 23: 34 &c, 1 Thess. 2: 15 &c, Christ declares the destruction of Jerusalem to be the punishment of the persecutors of christians. Compare § 39. Ill. 5. This destruction of the Jewish state, was to be a proof, that, although Christ may not immediately come to the aid of his people,² although he may not punish his enemies instantly; he nevertheless observes their conduct, and in due time will, by political changes, or some other means,³ frustrate their designs.

XV. *Jesus overrules the machinations of his enemies for the good of his church.*—This we find exemplified in the following instances, which are stated in the Acts of the apostles, 8: 1.

ded.—VI. The personage who is described as *כֹּהֵן* priest, in the 4th verse, is in the same verse declared to resemble Melchisedeck: but it was a peculiarity of that ancient king of Salem, that he was not only king, but also at the same time, priest of the Most High; which was absolutely prohibited to the later occupants of Mount Zion.—VII. The 6th and 7th verses are irreconcilable with the supposition, that the psalm refers to David. As the illustration of this historical argument would require considerable detail, we refer the reader to the work of Dr. Storr. S.]

¹ Vide Dissert. de notione regni coelestis, p. 10 &c. Opuscul. Acad. Vol. I, p. 261 &c.

² *μακροθυμει*, i. e. *βραδυνει (αναμενει)* “he tarries with reference to the righteous.”

³ See New Apol. for Rev. p. 308—334.

(comp. 4—40.) The persecution of the christians in Jerusalem gave rise to the spread of christianity in Samaria, and, according to 11 : 19—26, in Phoenicia, Cyprus, and Antiochia. 21 : 27. ch. 28. The captivity of Paul afforded him an opportunity to defend and promote christianity in Jerusalem and Rome, 23 : 11. Phil. 1 : 12. 2 Cor. 4 : 8—15, ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν—παντὰ δι' ὑμᾶς as then death worketh in us, but life in you—all things for you. 12 : 9, “The Lord said unto me, Your weakness places the efficacy of my power, which works through you, in so much the stronger light,” ἡ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Dissert. in Epp. ad Corinth. Note 153.

XVI. 1 Pet. 1 : 6, 7, ἵνα τὸ δοκιμὸν τῆς πίστεως ὑμῶν—ἐύρεθῇ “Your sufferings serve as a trial of your faith.” 3 : 14, εἰ καὶ πασχοῦτε διὰ δικαιοσύνην, μακαριοὶ and if ye suffer for righteousness' sake, blessed are ye. 4 : 12 &c. 2 Tim. 2 : 11 &c. Comp. § 23.



§ 105.

The commixture of good and bad in the church does not justify us in seceding from it.

Even at the very commencement of the christian church, we find that some persons, who were not sincerely attached to christianity, could nevertheless give it an ostensible reception (Matth. 13 : 23 &c. v. 19—22). The example of their friends and relations, or the power of the amazing miracles which were wrought, or the influence of some other motives may have induced them to make a profession of christianity (1). Children whose parents were true christians, although they were educated in the christian religion, may easily have been of a

character unlike that of their parents, (Eph. 6: 4). And especially, in the course of time, when the profession of the religion of Jesus was connected rather with advantage than detriment, many would assume the name, who reflected no honour on the cause (2). But this mixture of unworthy members, (3) ought not to deter those of better (4) character from connexion with the church. Because, although others may undervalue (5) the means for the promotion of growth in grace (6) and happiness, which the christian church affords (7), they have it in their power to make a conscientious and profitable use of them. Moreover, the Head of the church can easily distinguish between his true worshippers, and those who disobey the precepts of his Gospel (8). Finally, the worthy members of the church, even if they should be a minority (Rev. 3: 4, 2), can, not only counteract the influence, which their connexion with the nominal christians might have on their piety (9); but they can and ought to strive to promote true piety among others. § 104 and 78. In the present life (10), the church (*ὁ θεμελιος του θεου* 2 Tim. 2: 19, comp. Not. 3,) embraces not only those who are true christians, but such also as are yet to be led on to piety. (*Ονομαζουσι το ονομα κυριου* 2 Tim. 2: 19, comp. Matth. 7: 21,) (*αποστηναι απο αδικιας* 2 Tim. 2: 19). The church is therefore not only a society of christians, but also a nursery, in which true christians are to be formed.

ILLUSTRATIONS.

I. *Even in the apostolical church, there were some merely nominal christians.*—John 2: 23 &c, “many believed in him because they saw his miracles; but he would not trust himself into their hands, because he well knew them all.” 6: 70 &c, *εξ ὑμων (δωδεκα) εις διαβολος εστιν* of you twelve, one is a devil.

Acts 8 : 13, (comp. 21—23), Simon the magician believed on account of the miracles.

II. John 2 : 23, πολλοι επιστευσαν εις το ονομα αυτου many believed in his name. Comp. with 6: 64, εισιν εξ υμων τινες, οι ου πιστευουσιν there are some among, you who do not believe with sincerity. 1 John 2: 19, εξ ημων εξηλθον, αλλ' ουκ ησαν εξ ημων they went out from us, but they were not of us. Thus also had the ancient people of God genuine and spurious members. Rom. 9 : 6. 2 : 28 &c.

III. Matth. 13 : 27—30, αφετε συναυξανεσθαι αμφοτερα (το καλον σπερμα και τα ζιζανια) μεχρι του θερισμου let them both (the good grain and the darnel) grow together until the harvest. Compare v. 38—43. 22: 10—14, συνηγαγον παντας, πονηρους τε και αγαθους they collected all, the good and the bad. 2 Tim. 2: 20, εν μεγαλη οικια (v. 19, τω θεμελιω του θεου. 1 Tim. 3: 15, οικω θεου, ητις εστιν εκκλησια θεου ζωντος) εστι σκευη, α μεν εις τιμην, α δε εις ατιμιαν in a large house (the foundation of God—the house of God, that is, the church of the living God) there are vessels, some to honour and some to dishonour.

IV. *Existence of unworthy members, no ground for secession.*—The farther a person has advanced in piety, the more lively is the sense which he has of the longsuffering which he himself needed (Tit. 3 : 3—5), and which he still requires. (Phil. 3: 12 &c. Gal. 6: 4 &c.) And (comp. § 24. Ill. 6) under the influence of this sense of his own imperfections, he will feel a greater benevolence for his fellowmen, and be the more willing to bear with the faults of others. Tit. 3: 2 &c, υπομιμνησκε αυτους, ειναι αμαχους, επιεικεις—προς παντας ανθρωπους, ημεν γαρ ποτε και ημεις ανοητοι κ.τ.λ. put them in mind to be no brawlers, but gentle—unto all men, for we also were ourselves foolish &c. Gal. 6: 1—4. 1 Cor. 13: 4, η αγαπη μακ-

ροθυμει, χρηστευεται—ου φυσιουται (v. 7,) παντα στεγει—παντα υπομενει “love bears every thing, believes and hopes the best, and if her hope is not immediately realized, she awaits its fulfilment with patience.”¹

V. Matth. 13: 19—22, *ο σπαρεις παρα την οδον—επι τα πετρωδη—εις τας ακανθας* he that received the seed by the way side—on rocky places—among the thorns.

VI. Matth. 13: 23, *ο επι την γην την καλην σπαρεις—ος δε καρποφορει* he who received it upon good ground—the same bringeth forth fruit.

VII. These means of grace are, instruction from the word of God, and reciprocal communication of thoughts and feelings, which render our knowledge of christianity more firm, complete and practical. 1 Pet. 2: 2. Eph. 4: 12, 15 &c. Col. 2: 2.² Heb. 10: 24.³

VIII. *The Lord knoweth them that are his.*—2 Tim. 2: 19, 22, *εγνω κυριος τους οντας αυτου (τους επικαλουμενους τον κυριον εκ καθαρας καρδιας)* the Lord knoweth those who are his (who call upon the Lord out of a pure heart). Rev. 1: 13, *ειδον εκ μεσω των επτα λυχνιων (i. e. εκκλησιων v. 20) ομοιον υιω ανθρωπου* I saw in the midst of the seven candlesticks (i. e. churches) one like unto the Son of man. “Jesus is intimately acquainted and connected with the seven churches; he dwells in the midst of them, has charge of them, and knows their excellencies and defects.”⁴ 2: 2 &c, 9, 13, 19, *οιδα τα εργα σου* I know thy works. v. 23—25, *εγω ειμι ο ερευνων νεφρους και καρδιας* (compare 3: 4) I am he who searches the reins and hearts.

¹ Vide Dissert. in Epp. ad Corinth. Note 57.

² Vide Dissert. I. in Ep. ad Coloss. Note 60.

³ Vide Comment. in loc. Note o.

⁴ Vide New Apology for the Revelation, p. 312 &c.

IX. *Necessity of church discipline.*—2 Tim. 2: 21, *εαν τις εκαθαρη εαυτον απο τουτων, εσται σκευος εις τιμην* if any one purge himself from these, he shall be a vessel unto honour. But although it is impossible entirely to prevent the occurrence of snares (offences Luke 17: 1); they are to be avoided as much as possible, for Paul, when speaking of the incestuous person, tells us that a little leaven leaveneth the whole lump (1 Cor. 5: 6, *μικρα ζυμη ολον το φουραμα ζυμοι*); and Christ reproved the pastors or angels of the churches of Pergamus and Thyatira, for tolerating certain seducers. Rev. 2: 6, 14, 20. Nevertheless, every individual christian is to beware lest he arrogate to himself an authority which belongs only to the church, and not to individuals. 1 Cor. 5: 2, 13. The incestuous person was condemned, not by an individual, but by the majority of the church members (who coincided with Paul in opinion); and Paul says (2 Cor. 2: 6), “Sufficient unto such an one is the punishment which was inflicted by many.” Let no one make encroachments on the regulations of the church, but (1 Cor. 14: 33, 40) let all things be done decently and in order. 11: 16. There are indeed certain measures which an individual may take, such as exhortation (*νουθετειν* 1 Thess. 5: 14. 2 Thess. 3: 15) and shunning intercourse with unworthy members of the church (*μη συναμιγνυσθαι* v. 14. 1 Cor. 5: 9—11); but those measures must not be taken in an irregular manner (Matth. 7: 6. Eph. 5: 16. comp. Col. 4: 5 and v. 6), or at an unseasonable time, or in such a way as shall interfere with the jurisdiction of the civil government. The civil government is now so intimately interwoven with the church, that we cannot judge every thing by the standard of the ancient christian church, which had no connexion with the government of the state, and therefore, could have more efficient internal regulations, without being in danger of interfering with civil liberty and rights.

It is the duty of the church, to counteract all evils as far as possible, and, in short, to conduct all things as circumstances may dictate, so that their measures may not entail greater evils on the church whose prosperity they were intended to subserve.¹ Thus, Paul advises the restoration of the incestuous person, because he feared that its procrastination might lead some to slander his character, by which means Satan would strive to alienate the affections of the people from him, and thereby from Christ.²

X. In the future world, the church will attain the state for which she was intended, namely, that of *entire purity and perfection*. Eph. 5: 27. 4: 13. § 104. Ill. 10. § 62.



§ 106.

Purity of christian doctrine, is a characteristic of the genuineness of the christian church.

As the christian religion is preserved and extended by instruction; the purity of any individual church, i. e. the degree of her proximity to the character of a perfect church (1), must be judged of by the conformity of the doctrines (1 Cor. 3: 10) which she professes, to the doctrines of Christ and his apostles (2). § 9—11.

ILLUSTRATIONS.

I. *The purity of churches.*—Every church is worthy of the name of a Christian church, just in proportion to the degree

¹ 2 Cor. 10: 8. 13: 10, "The power which the Lord has given me not to destruction but to edification."

² Vide Dissert. in Epp. ad Corinth. p. 94 &c. Opusc. Vol. II. p. 351 &c.

of her obedience to Christ and his doctrines. Eph. 5: 24. Compare § 99. And her obedience will be perfect, in proportion as she adheres to Christ and his doctrines in her faith and practice.¹ But it may happen that in a church whose doctrines are more conformable to the doctrines of Christ than those of another, there may be fewer members whose lives are conformed to the will of Christ, than in the other whose doctrines are more adulterated. For, the members of the latter church may use those true doctrines which they have retained, for their advancement in holiness and happiness; and by these truths may counteract the pernicious influence of the errors which they have adopted. The erroneous opinions of their church may have been merely treasured in their memory; without having influenced their understanding or impressed their heart, and therefore will have no influence on their conduct. Or, it is possible that on some points they have abandoned the publicly acknowledged doctrines of their church. For, it is not necessary for a member to recede from a church on account of every deviation from her public standards of doctrine, as long as such deviation is tolerated when known (as it ought to be), and does not compel its subject to declare that which is not true.

Michaelis says,² “If a perfect coincidence of all the opinions of all the members of a church were required, we should eventually have as many churches as heads, that is, no church at all.—The errors of individuals do not injure the other members of a church, and by continued instruction in their assemblies, they may be reclaimed from their errors.”³

But, although the worthy members of an adulterated church are of far higher estimation (Luke 13: 29. Acts 10: 34) in the

¹ Col. 2: 6—10. Comp. Ill. 2. and Niemeyer's Popul. and Practical Theol. p. 357.

² Dogmatik, p. 673, 681—683.

³ Schwab De jure Protestantium examinandi rel. suam, § 40—43.

eyes of the Lord of the church, than those members of a church of purer doctrines who abuse the advantages afforded them, and are consequently subjected to greater responsibility (Luke 12: 47 &c. 13: 26—28. Matth. 7: 21—23, 26. Rom. 2: 5, 9, 13); still, the abstract excellence of a church is proportionate to the actual purity of her doctrines; because the church of the greatest doctrinal purity, offers her members the best means of acquiring a christian disposition and character, and thereby of attaining a higher degree of blessedness (§ 63).

But, should we attempt to institute an accurate comparison, we must compare the conscientious members of a purer church, with the better individuals of a less pure church; and from the latter subtract also every thing good, for which they are indebted, rather to their deviation from the received doctrines of their church, than their adherence to them.

II. Matth. 28: 19 &c, *διδασκοντες τηρειν παντα οσα ενετειλαμην υμιν* teaching them to observe all things which I have commanded you. John 17: 20, *οι πιστευοντες δια του λογου αυτων εις εμε* those who shall believe on me through their teaching. Col. 2: 2, 3, 6—10, *ως παρελαβετε τον Ιησουν Χριστον τον κυριον, εν αυτω περιπατειτε—βεβαιουμενοι εν τη πιστει, καθως εδιδαχθητε* as ye have received Jesus Christ the Lord, walk in him—established in the faith as you have been taught.

Eph. 2: 20, *εποικοδομηθεντες επι τω θεμελιω των αποστολων και προφητων, οντος ακρογωνιαιου αυτου Ιησου Χριστου* being built upon the foundation of the apostles and prophets, Jesus Christ being himself the chief corner stone. Gal. 1: 7—9. 5: 7—10. Tit. 1: 13 &c.

§ 107.

The duty of the church to provide orthodox ministers.

Since, therefore, it is so highly important, that the doctrines of a christian church should coincide with the doctrines of Christ; it is the duty of every ecclesiastical body (1), above all things, to watch (2) those to whom the instruction of the church is committed, and see that at least (3) their doctrines are conformable to the doctrines of Christ (4).

ILLUSTRATIONS.

I. The very idea of a society implies, that every thing which affects the common good of a church, should be transacted by the church, as a whole. This was acknowledged even by the apostles themselves, although they had received of the Lord special injunctions, and also peculiar authority to direct the affairs of the church. Matth. 16: 19. Comp. § 9. Ill. 9. John 20: 23, *αντι των αφητε (κρατητε) τας αμαρτιας* whose sins soever ye remit, &c. Vide Mori Ep. Theol. Christ. p. 288, where it is asserted that these words refer to the apostles alone. 1 Cor. 5: 4. (§ 104. Ill. 2.) 2 Cor. 10: 8. 13: 10. 2: 9. 10: 6. For they commanded (Acts 6: 2—6) the church to elect certain persons who should attend to their domestic concerns, *διακονειν τροπηζαις*; and Paul directs the church of Corinth to cast out the incestuous person themselves (1 Cor. 5: 2, 13). 2 Cor. 1: 24, *ουχ' οτι κυριευομεν υμων της πιστεως* I am so far from governing you tyrannically, who have received my doctrine, *υμων των πιστευοντων* &c.¹ But the church had authority to commit to the charge of

¹ Dissert. in Epp. ad Cor. Note 202.

particular christians, the administration of part or of all the concerns of the community (Tit. 1: 5), as circumstances might dictate. Hence, in countries where church and state are united, they have a right to commit this trust into the hands of a christian government, which is already bound as a civil body to watch lest the ordinances of the church should prove prejudicial to the state, or abridge the civil liberties of its subjects.¹ 1 Pet. 2: 12—17. 4: 15. Rom. 13: 1—10. (In the Dissert. de sensu vocis πληρωμα § XIII. it is proved that the latter passage refers to the duties of a citizen toward his government, as well as toward his fellow citizens.)

II. *It is the sacred duty of the church, to watch over the orthodoxy of her ministers.*—By virtue of this obligation, it is the duty of the church, to adopt all necessary measures, so that, as far as the number of the applicants for the sacred office, and the imperfect state of the churches will possibly admit, such teachers be selected, as not only themselves adhere to the doctrines of Christ, but also are able to teach and defend them. The apostle Paul expressly says to Titus, ch. 1: 9, Δει επισκοπον (πρεσβυτερον v. 5) ειναι—αντεχομενον του κατα την διδασχην πιστου λογου, ινα δυνατος η και παρακαλει εν τη διδασκαλια τη υγιαινουση, και τους αντιλεγοντας ελεγχειν a bishop (i. e. elder) ought to hold fast the faithful word (doctrine), as he has been taught, that he may be able (to confirm his hearers in the sound doctrine) by sound doctrine both to exhort and to convince the gainsayers. Of Timothy he requires that a bishop should be διδαστικον, apt to teach. 2 Tim. 2: 24, 2, and in Tit. 2: 8 he tells Titus to be παρεχομενος λογον υγιη ακαταγνωστον “to teach unadulterated and true doctrines in an unobjectionable manner (with dignity).”²

¹ Vide Sartorii Compend. § 617.

² Vide Dissert. in Epist. Pauli minores, p. 53 &c.

It is further the duty of the church, so soon as any of her ministers are convicted of leading their churches off from the true doctrines of christianity, and of teaching things contrary to sound doctrine (1 Tim. 5: 19), earnestly to warn them (2 Tim. 2: 24 &c.) against every such deviation. 1 Tim. 1: 3, *παράγ-γελιης τισι μη έτεροδιδασκαλειν* that you might charge some not to teach other (false) doctrines; and finally, if they will not be reclaimed by mild and friendly representations, to depose them from the ministry. For, however proper it is for a church to tolerate persons who entertain opinions differing from their own; the case is materially changed with regard to those who are not contented to enjoy their opinions in private, or to converse about them in a modest manner as private individuals; but who, under the cloak of an authorized public ministry, endeavour to impose upon their hearers, contrary to their will, or even without their detecting it, doctrines different from those which their church professes, and which they expected to be taught. The apostle says, Gal. 5: 12, *οφελον αποκοψονται οι αναστατουντες υμας (ταρασσοντες—θελοντες μεταστρεψαι το ευαγγελιον του θεου γ. 9. 1: 7.)* “may those who disturb you by endeavouring to obtrude circumcision upon you, be cut off from your church, (and be treated like those, spoken of Deut. 23: 1, who were not permitted to come into the congregation of the Lord.)”¹ And Eph. 4: 14, be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight and cunning craftiness of men.

If heterodox ministers are permitted to retain their opinions, and reject the received doctrines; why should not a church also enjoy their opinion, and rid themselves of such teachers? I admit it possible that those who depart from the public standard, may have the more correct opinions, that though they are

¹ Dissert. De sensu vocis *δικαιος*, § XIX. in fine. Rom. 16: 17.

considered to be in error, truth may be on their side (2 Cor. 6: 8)—I admit, that for this very reason, it is the duty of those to whom the care of the church is committed, and who are qualified for the investigation, impartially to weigh the truth and importance of the disputed doctrine; and if it be found true, to incorporate it with the acknowledged standard; or if it seem doubtful which of the opposite opinions is more correct, to leave the adoption of either, optional with the ministers of the church. But as it is equally possible that a minister, who believes his opinions more correct than the doctrines of the acknowledged standard, and who has had address enough to succeed in raising his character and extending his influence among the people, may nevertheless entertain doctrines truly pernicious to a christian church (1 Cor. 3: 17 &c); it does not, on that account, become the duty of those who have the charge of the church, to view such a person as a new and great light risen amongst them, because he considers himself as such. Nor, if they believe his doctrines dangerous, are they bound to suffer the members of their church to be tainted by them, and led astray into dangerous errors. If the judges have been influenced by passion, or have decided with precipitancy, God will call them to account for the negligence and criminality of their conduct; and to this God ought those who suffer unjustly, with christian confidence, to commit their cause. But no society could retain any rights if we should take from them every privilege, which passion and prejudice may sometimes abuse to the detriment of individuals. Hence, a christian society has a right to reject a minister, whose ministrations they believe to be detrimental to the primary objects of the association: although their judgment may be erroneous, and his doctrines more agreeable to the Bible, which they themselves desire (§ 106) to follow, than their own opinions are. But those who reject the divinity of Christ, are in truth not Protestants; for it is essential to the character

of Protestants, that they not only reject all human authority, but more particularly, that they receive the Holy Scriptures as the only and the infallible criterion, by which they are to judge doctrines and ministers,¹ nay, they are not even christians:² for the acknowledgment of the divine authority of Christ, is essential to the character of a christian.³ Such persons are at liberty to pursue their own opinions, and if they are desirous of being teachers of a church which rejects Christ, they may, in countries which tolerate such churches, collect disciples who desire a teacher of this cast. 2 Tim. 4: 3. But, to undermine the dignity of Christ and of the Holy Scriptures, under the deceitful mask of a Christian and Protestant minister, and to receive for his treacherous attempts to demolish the very pillars of Christianity and Protestantism, a salary which is appropriated

¹ Comp. Büsching's General Remarks on the Symbolical Books, § 4 &c.

[² The Unitarianism of this country, and the Neology of Europe, are, in their cardinal features, the same; and the position taken by Dr Miller, in his Letters on Unitarianism, is precisely similar to that here maintained by our author. In Letter VIII, pp. 284, 285, we find the following remarks:—"If they (Unitarians) reject every fundamental (distinguishing) doctrine of the religion of Christ, they, of course, reject christianity; if they reject christianity, they surely are not christians; their congregations evidently ought not to be called churches, nor their ordinances be considered as valid.—I have said, that Unitarians ought to be considered and treated as *Deists in disguise*. I beg that this language may not be misconstrued. It is by no means my intention to intimate, for I do not believe, that Unitarians are, as a sect, a set of hypocrites; that they profess one thing, and really believe another.—But my meaning is, that, while they assume, and insist on retaining the Christian name, their creed really does not differ much, in substance, from that of serious Deists. Now if this be the case, and if the fact that they are substantially Deists, be, in effect, concealed from popular view by the name which they bear, what is this but being Deists under the christian name, in other words *Deists in disguise*?" S.]

³ Rosenmüller's Reply to the question "why do we call ourselves Protestants?" Comp. § 99, 111. Ill. 3. Jerusalem's Posthumous Works, part I, p. 170 &c. The author's Dissert. on the Spirit of christianity, in Flatt's Magazine, Part I. p. 136 &c.

only for their preservation and defence, which can be merited only by ministers who are labouring (Tit. 1: 9) to accomplish that object (1 Cor. 9: 7—11. 1 Tim. 5: 17 &c. Gal. 6: 6), and which traitors and enemies to the cause can never with good conscience accept; this I say is a course of conduct, of which no man of honour, no conscientious man, will suffer himself to be guilty.

On this subject, the reader may consult the following works: The author's dissert. "on the Spirit of christianity, in Flatt's Magazine, Pt. I. p. 151. Döderlein Theol. Journ. Vol. I, p. 131—163. Michaelis' Dogmatik, p. 679, 682 &c. Schwab, in the work referred to in § 51 &c. Köppen, "on the right of Princes to bind their ministers to a confession of faith." And "The Bible a work of divine wisdom," Part II. p. 596—624, (2d edit. 626, 715), "Unfug sogenannter Aufklaerer" against the new Prussian ordinances concerning spiritual things, by De Marées, Berlin, 1792. Brauer's ideas on Protestantism, Karlsruhe, 1802. In the "Allgemeine Deutsche Bibliothek," Vol. 114, Pt. 2. and Vol. 115, Pt. 1, is contained a complete enumeration of the publications which were occasioned by the Prussian edict relative to the obligation of the clergy to be governed by symbols, from 1788. A brief view of the history and literature of former, as well as of the late disputes on this point, may be formed in Meyer's "Commentatio Librorum Symbolicorum Ecclesiae nostrae utilitatem et historiam subscriptionis eorundem exponens," a work which obtained the prize at Goettingen, in 1796. In Part I. Sect. III. Sect. I, II, are contained the arguments for the utility of symbolical books in general, and of the symbols of our church in particular; together with a refutation of the proposition so often made, "that ministers ought to be bound only by the Bible."

III. *The qualifications requisite for the ministry.*—As it is

the will of Christ, that teachers should be placed over the churches (§ 102), and as he has, through his apostles, determined the qualifications of such teachers as he approves (1 Tim. 3: 2—7. 2 Tim. 2: 24 &c. Tit. 1: 5—9. 1 Pet. 5: 2); all ministers who possess those qualifications, must be pleasing to the Lord of the church, although they were not appointed immediately by himself, but regularly inducted into the sacred office by the church, or by those to whom the care of the church is confided. In these qualifications, are included, not only doctrinal knowledge and a capacity to teach, but also and principally, true piety, a character and conduct conformable to the doctrines and precepts of our Saviour. Matth. 5: 19, *ὅς ποιῆσῃ καὶ διδάξῃ (μὴ τῶν ἐντολῶν τούτων τῶν ἐλαχίστων), οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν* whosoever shall practise and teach even the least of these commandments, the same shall be highly esteemed in the reign of heaven. 1 Tim. 3: 2—4, *δεῖ τὸν ἐπίσκοπον ἀνεπιληπτὸν (ἀνεγκλήτῳ Tit. 1: 7 &c.) εἶναι κ.τ.λ.* a bishop ought to be blameless. The good or bad example of the teacher has undeniably a very important influence (Matth. 5: 13—16. 1 Tim. 12: 16. Tit. 2: 7. 1 Pet. 5: 3); and his instructions are powerfully enforced by a conscientious and exemplary life. Tit. 2: 7, *παρεχόμενος ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνοτητα* “showing in his instructions, an incorruptible love to truth and virtue; together with zeal and dignity.”¹ For, although integrity of character alone, is not sufficient to enable a man to discharge the duties of the ministerial office, in a manner pleasing in the sight of God; still, those who possess the ability to teach, will be the less inclined to detract from the sanctity of Christ’s commands, in proportion to the zeal with which they are pursuing holiness themselves. Matth. 5: 19 &c. “The *δικαιοσύνη* which Jesus required of

¹ Vid. Dissert. in Epist. Pauli Minores, p. 54. Comp. ch. I. II.

his disciples, consisted partly in their fulfilling all the moral precepts of God themselves (*ποιησαι*), and partly in a conscientious and unreserved manner of teaching them to others (*διδασκειν*). These two are intimately connected with each other; just as the laxer morality of the Pharisees was connected with their neglect of certain duties of life. (Dissert. I, in locos N. T. histor. p. 21 &c.) Matth. 7: 16—20, every good tree yieldeth good fruit, and every evil tree, evil fruit. They will, moreover, adhere to the doctrines of christianity with the greater and more conscientious firmness, and they will be the less in danger of sacrificing any particular doctrine to the favour of their contemporaries who deny it, in proportion as they have a love for the truth, and reverence for our Lord Jesus Christ. And the more solicitous they are for the salvation of their own souls and the souls of others, the greater progress will they make in the investigation of truth, and in their capacity for instructing others. 1 Tim. 4: 15, 16. This zeal for the salvation of our own souls and those of others, is very necessary to the conscientious discharge of the various duties of the sacred office. He who strives to profit by the christian doctrines himself, and to conform his principles and conduct to them, will thus become acquainted with his own heart, and be the better qualified to recommend a christian character to others, and to urge them to attain it. But as the good and bad are so generally mixed, throughout the world, it is not to be expected, that a sufficient number of pious clergymen, who are at the same time apt to teach, can always be found. Nor could those who are truly good, always be distinguished, even if they did exist in sufficient numbers. (*Τινων ανθρωπων αι αμαρτιαι προδηλοι εισι* some men's sins are manifest). But we should remember, that the doctrines of Christ, although taught by a man who neglects the improvement and consequently the salvation of his own soul, if (Matth. 7: 22) they are taught in their purity, have by virtue of

their own power, a very salutary influence on inquiring souls. Phil. 1: 15—18, *πλην παντι τροπω, ειτε προφασει, ειτε αληθεια, Χριστος καταγγελλεται* “in either case Christ is preached, whether it be with a sincere or insincere intention.” Matth. 9: 36. 10: 4 (comp. Luke 9: 1 &c.) And among the Twelve whom Jesus sent forth to preach the Gospel, was Judas the traitor. Comp. John 6: 64, 70, &c. We must not forget that it is the duty of an audience to observe, not who is the teacher, but what is taught. Matth. 23: 3, *παντα οσα αν ειπωσι (οι γραμματαις και Φαρισαιοι) υμιν τηρειν, τηρειτε και ποιειτε κατα δε τα εργα αυτων μη ποιητε* whatsoever they (the Scribes and Pharisees) enjoin you to observe, observe and do; but follow not their example.

IV. *Orthodoxy essential in the ministry.*—Tit. 1: 9. Comp. Ill. 2. 1 Tim. 4: 6. 6: 3 &c, *προσερχεσθαι υγιαινουσι λογοις του κυριου ημων Ιησου Χριστου* (a minister must) consent to the wholesome words of our Lord Jesus Christ. And 2 Tim. 1: 13 &c, *υποτυπωσιν εχε υγιαινοντων λογων* hold fast the form of sound words. From those who do not, the apostle commands his son Timothy to “withdraw himself.” 1 Tim. 6: 5.

THE SACRAMENTS.

BAPTISM AND THE LORD'S SUPPER.



§ 108.

Baptism and the Lord's Supper, are among the appointed means for the preservation of the christian church.

It is evident from the two ordinances, Baptism and the Lord's Supper, which Christ himself instituted, that it was not his intention that christians should dwell in seclusion and be separated from each other, but that, on the contrary, it is their duty to live in the utmost possible intimacy. (Michaelis Dogmat. p. 602.) The first was instituted as an ordinance for the solemn reception of persons into the number of his disciples, or initiation into the christian church (1); and the other as a means to promote, and solemnly to promulgate the permanent union of christians (2).

ILLUSTRATIONS.

I. *Baptism is the initiatory ordinance.*—Matth. 28 : 19, μαθητευσατε—βαπτιζοντες go ye and make disciples of all nations, (by) baptizing them in the name &c. Eph. 4: 4 &c, ἐν σωμα και ἐν πνευμα—ἐν βαπτισμα one body and one spirit—one baptism. Acts 2 : 41, εβαπτισθησαν και προσετιθησαν were baptized and added Comp. with v. 47, ὁ κυριος προσετιθει τη εκκλησια the Lord added to the church.

II. *The eucharist is intended to promote the union of christians and give publicity to it.*—1 Cor. 10: 17, 18. “Just as those who belong to the same house and are subject to the same father, also partake of the same bread; so also do christians, by partaking of the same bread in the Holy Supper, evince that they all belong to the family of the same God, and are brethren and partners in the faith. Thus also did the Jews, who ate together at their sacrificial repasts, to which none but Jews were admitted, thereby profess that they all viewed each other as brethren.”¹ Compare Worbs “On Oriental tokens of Covenants and of friendship, in illustration of some passages of Scripture 1792.” (Allg. Litt. Zeitung Jahrg. 92. No. 301. p. 343 &c.) The writer of this article proves that eating a morsel of bread and drinking together, are considered by several Oriental nations, as a token of immutable fidelity to a contract, and constancy in friendship. The same writer also makes the following remark: “among the reasons which induced our Lord, in the institution of the Holy Supper, to select this pleasing ceremony, which had previously been customary, one was, to clothe his cardinal precept “love one another,” in a form visible to the senses, and thus to give universal prevalence to that noble custom of the East.”

“The solemn consecration of an individual to communion with the church, i. e. his first admission to membership by baptism, is a very significant solemnity indeed, a solemnity which aims at the holy object of educating a soul in a kingdom erected by God, and imposes great responsibility on the person thus initiated; or if the subject be an infant, on those who promise to educate it in the christian faith. The solemnity of renewing and perpetuating this church communion on principles of equality (an ordinance which is frequently to be repeated, and which,

¹ See Mosheim's Exposition of the 1 Epistle to the Corinthians, p. 607.

agreeably to the example of Christ, is also performed in remembrance of him) has in it something of an exalted nature, which expands and elevates the narrow, selfish, and intolerant views of men, to the idea of a universal moral community, embracing the whole world, and is happily calculated to awaken a congregation to those feelings of brotherly love designated by it.”¹



§ 109.

Institution of baptism.

Christ commanded (1) that all those who would be his disciples (2), should, at the time of their reception into the church, be, once (3), baptized, i. e. bathed (4) with water, in honour of the Father, Son, and Holy Ghost.

ILLUSTRATIONS.

I. This command is given in Matth. 28: 18 &c. Mark 16: 16. Eph. 5: 26, *λουτρον του υδατος εν ρηματι* “the water bath, which is connected with a command [which is grounded on a divine command].” This explanation is given (problematically) in Dissert. De sensu vocis *δικαιος* Note 22.

II. *Baptism is to be administered once to every christian, throughout all ages of the church.*—Baptism is intended for the church in general, without distinction of nation, or condition, or sex, or time, Eph. 5: 25—27, *καθαρισας την εκκλησιαν τω λουτρον του υδατος* that he might purify the church by the washing of water. Matth. 28: 19, *παντα τα εθνη* all nations. Gal. 3: 27 &c, *Ιουδαιος, Ἕλλην—δουλος, ελευθερος—αρσεν και θηλυ* (εβαπ-

¹ “Religionslehre,” ed. 1. p. 292 &c.

τισθησαν εις Χριστον) Jew, Greek—slave, free—male and female (were baptized into Christ). Acts 16: 15, *Λυδια εβαπτισθη και ο οικος αυτης* Lydia was baptized and her (family) household. 8: 12, *εβαπτιζοντο ανδρες τε και γυναικες* both men and women were baptized. As long as there is a church on earth, as long as the Holy Supper is to be solemnized,¹ even until the end of the world (1 Cor. 11: 26), this command of Christ, that his disciples are by all means to be baptized; must, together with the other precepts of his which are to be taught in his church, be attended to with the utmost care.

Hence, whosoever knowingly and wilfully rejects baptism, treats with indifference a precept of the most exalted Messenger of God (John 3: 31), yea, of the Lord himself (Matth. 28: 18); and is guilty of a much greater crime² than those were, who rejected³ the baptism of John, which had also been commanded by God. John 1: 33. Luke 3: 2. And how can the despisers of baptism expect to meet the approbation of the Lord, when he himself, although he did not need baptism, so highly honoured the invitation of John as to be baptized by him, amid the most evident tokens of the divine favour? Matth. 3: 14—17. But those, on the contrary, who are unacquainted with the precept of Christ relative to baptism, and who are not themselves the cause of their ignorance of it, cannot be deemed despisers of baptism; nor are they guilty of unbelief or disobedience, in not attending to this ordinance of God. Compare § 71.

The objection to the perpetuity of baptism, on the ground that it was a solemnization of the transition of Jews and Heathen to the Christian religion, and that this transition cannot take

¹ Matth. 28: 20, and 28: 18—20, Comp. Eckermann's Comp. Theol. Christ. p. 215. ed. 1.

² John 3: 32—36. Heb. 2: 2, 3. 12: 25.

³ Matth. 21: 25—32. Luke 7: 30, they rejected the counsel of God &c.

place among those who were born Christians, is advanced, in the work on baptism, entitled, “Eine freymüthige Untersuchung veranlasst durch vorgänge des Zeitalters.” A reply to this, is published in the “Tübing. gel. Anzeigen,” 1803, Pt. 7. p. 55; where it is remarked, that the essential idea of this rite is not that of transition or the abandonment of a former religion, but the reception of the christian religion and the dedication of ourselves to it.

III. *Baptism is administered only once to each christian.*—Hence, the sacred writers, when speaking of those who had already been received into the church, say, “they *have been* baptized,” and not “they partake of baptism.” Thus Rom. 6: 3: &c. *εβαπτισθημεν* we were baptized. Col. 2: 11. Heb. 10: 22, *λελουμενοι* being washed. But the Holy Supper they represent as a rite which is to be often repeated, and is to be habitually performed; and never do they speak of it as an ordinance which has already been observed by any one, and which is not to be repeated. 1 Cor. 11: 25 &c. Acts 2: 42. 1 Cor. 10: 16, *ὃ εὐλογοῦμεν—ὃν κλωμεν*, which we bless—which we break. 17: 21. In reference to Acts 19: 3—5, where it is stated that the disciples of John, who had received John’s baptism, were again baptized in “the name of the Lord Jesus,” Weismann remarks,¹ that between the baptism of John and that instituted by Jesus, there existed such a difference as would justify them in being baptized again. And Ernesti² says, the difference consisted in this, that John baptized in the name of the future Messiah, *το ερχομενον*; whereas the baptism commanded by Christ, was connected with the profession, that Jesus of Nazareth, who died for us, and after his resurrection ascended to heaven, is the Messiah.

¹ Institut. Theol. exegetico-dogm. p. 684.

² Vindiciae arbitrii divini in religione constituenda, † 50—53.

IV. *The primitive mode was probably by immersion.*—The disciples of our Lord could understand his command in no other manner, than as enjoining immersion; for the baptism of John, to which Jesus himself submitted,¹ and also the earlier baptism (John 4: 1.) of the disciples of Jesus, were performed by dipping the subject into cold water; as is evident from the following passages. Matth. 3: 6, *εβαπτίζοντο εν τω Ιορδανη* were baptized in Jordan. v. 16, *Ιησους ανεβη απο του υδατος* Jesus ascended out of the water. John 3: 23, *οτι υδατα πολλα ην εκει* because there was much water there.

And that they actually did understand it so, is proved, partly by those passages of the New Testament, which evidently allude to immersion. Acts 8: 36 &c, *οτε ανεβησαν εκ του υδατος* when they had come up out of the water. v. 39. 16: 12—15, *παρα ποταμον* at the river. Rom. 6: 4, *συνεταφημεν αυτω (τω Χριστω) δια του βαπτισματος, ινα ωσπερ ηγεθη Χριστος εκ νεκρων* are buried with him (Christ) by baptism, so that as Christ was raised from the dead &c. Comp. Col. 2: 12, and 1 Pet. 3: 21, where baptism is termed, the *antitype* (*αντιτυπον*) of the flood.—And partly, from the fact, that immersion was so customary in the ancient church,² that even in the third century, the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who received baptism not merely by aspersion, but who actually bathed³ themselves in water. This is evident from Cyprian,

¹ John 1: 25 &c, 28, 31, 33.

² Vide Suicer Thesaurus Ecclesiasticus art. *αναδυω*. Bingham, *Origines ecclesiasticae*, L. XI. chap. 2. Opp. Lond. 1726. English edit. Vol. I. p. 521 &c.

³ Baptism is termed *λουτρον*, a washing or bathing. Eph. 5: 26. Tit. 3: 5. Comp. *λελουμενοι* Heb. 10: 22. 1 Pet. 3: 21, *σαρκος αποθεις ουπου* putting away the filth of the flesh.

(Epist. 69. ed. Bremæ, p. 185 &c.) and Eusebius (Hist. Eccl. L. VI. cap. 43), where we find the following extract from the letter of the Roman Bishop Cornelius: "Novatus received baptism on a sick-bed, by aspersion, (*περιχυθεις*), if it can be said that such a person received baptism."—"No person who had, during sickness, been baptized by aspersion, was admitted into the clerical office." Moreover, the old custom of immersion was also retained a long time in the Western church, at least in the case of those who were not indisposed. And, even after aspersion had been fully introduced in a part of the Western churches, there yet remained several, who, for some time adhered to the ancient custom.¹ Under these circumstances, it is certainly to be lamented, that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism,² as he had done in the restoration of wine in the Eucharist. But it is evident that there was a very important difference between the two cases. After the restoration of the wine, the laity could partake of both bread and wine in the celebration of the Supper of our Lord. But, on the contrary, if immersion had at that time been restored, whatever course those who had been baptized by aspersion might pursue, whether they were contented with their baptism by aspersion, or incurred the danger of disobeying Christ's precept, by being baptized twice; they would have been harassed by doubts and fears, which it would have been difficult, and perhaps, in most cases, impossible to remove. Happily, however, the change of the ancient custom of immersion, although it ought not to have been made, destroys nothing that is essential to this ceremony

¹ Vide Forbesii Instr. Historico-Theol. de doctrina christiana, L. X. c. s. § 53 &c, 56 &c, Amsterdam, 1702. Danovii Institut. Theol. Dogm. § 277, p. 525. Müller's Neue Darstellung der christlichen Glaubenslehre, p. 271.

² Lutheri Opp. Lips. 1792, Vol. XVII. p. 272, 536. Buddei Institut. Theol. Dogm. p. 1444—1446.

as it was instituted by our Saviour.¹ For the essence of the rite, is not the washing of the body,² but the use of consecrated water³ in honour of the Father, Son, and Holy Ghost. And this is retained in baptism by aspersion. Nor is it of as great importance as Luther⁴ and some late theologians have thought, that aspersion destroys the force of some passages of the New Testament, in which immersion is figuratively applied to certain spiritual changes and blessings. For, the signification of these figures, namely, the christian's participation in the death and resuscitation of Jesus, together with the blessings and duties connected with it, is not destroyed; because the whole is performed in honour of the Father, Son, and Holy Ghost (§ 43. Ill. 4). And a specific, circumstantial, figurative representation of those truths which refer to the relation which those who are baptized, bear to God and Christ, has no necessary connexion with the rite of baptism itself. Christ did not intend to prescribe immersion as a ceremony which should specifically represent a certain participation of the christian in his burial and resurrection. For, the apostles do not always retain the figures drawn from immersion (Rom. 6: 4. Col. 2: 12); but also use others. At one time, they compare baptism to the immersion of those who were destroyed by the flood (1 Pet. 3: 21); at another time, to a washing off. Acts 22: 16, "be baptized and wash away your sins." Sometimes it is compared to a Leviti-

¹ This remark may also serve as a reply to the author of a publication "On Baptism," p. 170 &c, where aspersion is objected to. Vide Tüb. Gel. Anzeig. 1803, Pt. 7. p. 55 &c.

² 1 Pet. 3. 21, *ου σαρκος αποθεσις ουπου* not the putting off the filth of the flesh.

³ Acts 10: 47. (Comp. 11: 16.) John 3: 5. 1 John 5: 6, 8. In these passages, water is mentioned instead of baptism, or at least, as the principal thing in that ordinance.

⁴ Lutheri opp. sup. cit. p. 536. Heilmann Comp. Theol. Dogm. 356. Michaelis Dogm. p. 622, 632. Teller Excurs. II. ad Burnetum de fide et officii Christianorum, p. 256.

cal washing; as Heb. 10 : 22, *λελουμενοι υδατι καθαρω* being washed with pure water, compare with 9 : 10, *διαφοροι βαπτισμοι* various washings; and sometimes to any other washing, as Eph. 5 : 26 &c, where baptism is compared to a bath or washing, *λουτρον*, by which spots and impurities are removed. Whereas, if those peculiar circumstances were essential, the apostles would have used them exclusively and uniformly. The reason why Christ prescribed immersion, in baptism, from which the several figures found in the New Testament are taken, seems to have been, that some of his first followers were already accustomed to religious washings of this kind, especially the Jews, who had been used to Levitical washings (Heb. 9 : 10), and to the-baptism of Jesus and of John (John 3 : 22 &c. 4 : 1), and perhaps also to proselyte baptism.¹ Thus we see that a custom, previously existing, gave a peculiar form to baptism, just as the paschal supper of the Jews, gave rise to the Holy Supper of our Lord. Mark 14 : 12—26. Luke 22 : 14—20. We may, therefore, without any hesitation admit, that our Lord would have preferred aspersion or affusion to immersion, if a custom of affusion or aspersion had previously prevailed.

¹ Vide Seileri Theol. dogmatico-polemica, p. 582—584, 2d ed. In favour of proselyte baptism, see Michaelis' Dogm. § 180. Against it, Ernesti Vindiciae arbitrii divini, § 49. Heilmaun's Comp. Dogmat. p. 314. Paulus' Commentary on the New Test. p. 194 &c. Reinhard's Dogmatik, p. 563. On Baptism, p. 11—15, where the historical objections against its truth are stated.

§ 110.

The promises which are connected with Baptism.

When Christ commands his disciples to administer the ordinance of baptism in honour of Father, Son and Holy Spirit, he thereby declares Father, Son and Holy Spirit to be the God of those who are baptized (§ 43, 45). This declaration amounts to (1) a solemn promise of the divine protection and favour; and as Father, Son, and Holy Spirit are to be considered the God of the baptized, it includes a promise of those specific blessings which, according to the doctrines of Christ, are to be expected from Father, Son, and Holy Spirit. In short, by virtue of the union with Christ (2), into which we enter by baptism, we are assured not only of an interest in the death of Christ, and of the remission of sins (3) which results from it, but also of our union with God the Father as our father (4), and our consequent title to eternal life (5); as well as of our union with the Holy Spirit, and the participation of his gracious influences (6). In short, all the blessings, which have a reference to salvation, and for which we are indebted to Father, Son, and Holy Spirit, are promised to the subjects of baptism; and, in case they do not deny themselves the enjoyment of them, are actually bestowed upon them (§ 111.) (7).

ILLUSTRATIONS.

I. *Baptism assures us of the divine protection and favour.*—Those who are dedicated to God in baptism, and have thus placed themselves under an acknowledged obligation of obedience to God as their God, are also thereby authorized to expect the

protection and the blessings of God. Heb. 11:16, "God calls himself the God of the deceased patriarchs, because they dwell in his presence serving and worshipping him, because he rewards their obedience, and because they live to his glory." Hence, in 1 Pet. 3:21, one effect attributed to baptism, is, that it procures for its subject a confident access to God. § 43. Ill. 4. Membership in the christian church, does indeed assure us of this privilege in other ways; but baptism is peculiarly well adapted to produce this confidence in God, inasmuch as it embodies the divine promise in a visible ceremony, and applies it specifically to an individual person.¹

II. *Effects of baptism continued.*—Gal. 3:27, ὅσοι εἰς Χριστὸν εἰσβαπτισθητε, Χριστὸν ἐνεδυσασθε for as many of you as have been baptized into Christ, have put on Christ. By virtue of this union with Christ, the subjects of baptism are entitled, not only to an interest in the death of Christ, but also to the right of being children of God,² and the hope of hereafter possessing the riches of their Father. In Rom. 6:4, 5, the apostle says, We are buried with him, by baptism into (his) death: for if we have been planted with him [become partakers with him] in the likeness of his death, we shall be also &c. Gal. 4:7. Moreover, as those who are baptized, are children of God, and sustain the most intimate union with the Son of God, the Holy Spirit is given to them. Gal. 4:6, and because ye are sons, God has sent forth the Spirit of his Son into your hearts. Gal. 3:13, that ye might receive the promise of the Spirit (the blessing of Abraham.) Those who have, by baptism, been united to the Son of God, the descendant of Abraham (v. 16), will, in consequence of this union, be themselves considered and

¹ See § 114. Ill. 13. and Heilmann's Compend. § 370, and Reichardt's Init. doct. christ. P. II. C. III. § 65. p. 117. ed. 2.

² Gal. 3:26. 4:4. John 1:12, he gave them power to become the sons of God—*adoptio*.

treated as sons of God, as descendants of Abraham, and heirs of God. To them also is the Spirit given, who inspires them with filial confidence in God, and who is the pledge of their future blessedness. Rom. 8: 14—16.¹

III. *Subject continued.*—Col. 2: 12, Buried with him (Christ) in baptism, compared with v. 13, having forgiven you all your trespasses. Acts 2: 28, be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Tit. 3: 4, 5, 7, but when the kindness and love of God our Saviour, to man appeared, he saved us, not by works of righteousness which we have done, but according to his mercy (or for his mercy's sake), by the washing of regeneration and the renewing of the Holy Ghost—that being justified by grace &c. 1 Pet. 3: 21, βαπτισμα—συνειδησεως αγαθης επερωτημα εις θεον. In this passage, the pardon of sins is represented as connected with baptism into the death of Christ. See v. 18.² Eph. 5: 25, Christ gave himself for the church, that he might sanctify and cleanse it by the washing of water. Heb. 12: 22. In this passage, christians are represented as having by baptism attained an interest in the redemption purchased by the blood of Christ.³

IV. *By baptism we become sons of God the Father.*—Gal. 3: 26, 27, for ye are all sons of God, by faith in Jesus Christ; for as many of you as have been baptized into [in the name of, or in honour of] Christ, have put on Christ. Tit. 3: 5, δια λουτρου παλιγγενεσιαις.

V. By baptism we are made “heirs according to the hope of eternal life.” Gal. 4: 7. Rom. 8: 17. compare John 3: 5, where we are taught, that those who are “born of God” (av-

¹ On the Design of the death of Christ, p. 516. Programma de consensu Epp. Pauli ad Hebraeos et Galatas, p. 12, 22.

² See also the work on the Death of Christ, p. 530.

³ Comment. on Heb. in loc. note *h*.

ωθεν v. 3. εκ του ουρανου v. 31. εκ θεου 1: 12) i. e. who are made children of God by water, or by the Spirit, or by the divine agency, have access to the kingdom of God, to eternal life. 3: 15—17. In Matth. 21: 25, the phrase εξ ουρανου “from heaven” is placed in antithesis to εξ ανθρωπων “of men,” and is therefore synonymous with εκ θεου “of God.”

VI. Baptism is a means for effecting our union with the Holy Spirit, and obtaining his gracious influences. Tit. 3: 5. Acts 2: 38, be baptized every one of you, and receive the gift of the Holy Spirit.

VII. Tit. 3: 5, εσωσεν &c. 1 Pet. 3: 21, νυν σωζει &c. Mark 16: 16, σωθησεται &c.



§ 111.

Obligations attending the blessings which are promised in baptism.

As we may, by our disobedience, forfeit the salvation which was purchased by Christ (§ 67, 72); even those who were baptized will incur this loss, (1), if their reception of this ordinance is not attended by a change of heart, and reformation of life (2). If we desire to regard God, in whose name we are baptized, as our God, whose favour we may expect to enjoy; we must also honour him as our God. And as we were baptized in the name of Father, Son, and Holy Spirit, we must honour him in the manner prescribed by those doctrines (3), which the Father (4) has revealed through the Son and Holy Spirit. He who sincerely believes that his baptism has secured to him an interest in the suf-

ferings of Christ, and the pardon purchased by them, will, if he was sincere in his baptismal professions, feel himself powerfully urged by this belief, to renounce the ways of iniquity (5), and submit to the guidance of him whom he acknowledges as his Lord and Redeemer (6).

ILLUSTRATIONS.

I. *Baptism not sufficient for salvation, without a change of heart and life.*—In Acts 8: 21—23, Peter addressing Simon the Sorcerer, who had received the ordinance of baptism, says v. 13, thou hast neither part nor lot in this matter—repent therefore. And in Matth. 3: 7—10, John the Baptist admonishes in the most earnest manner the Pharisees and Sadducees, who came to be baptized by him, telling them that without repentance and reformation, they could not escape the wrath to come.

II. *Subject continued.*—Acts 2: 38, repent and be baptized every one of you. Tit. 3: 5, the washing of regeneration. Acts 13: 24. 19: 4. John's baptism is termed "baptism of repentance," in Mark 1: 4. Matth. 3: 11. John says, I baptize you unto repentance.

In the work on Baptism above referred to, the phrase "washing (or bath) of regeneration," *λουτρον παλιγγενεσιαις*, as also the words "washing of wáter by the word" *λουτρον υδατος εν ρηματι* Eph. 5: 26, are supposed to refer to the Gospel, as the true means of moral purification, in opposition to the Levitical purifications. But in reply to this, it may be remarked, that as the words *λουτρον* and *λουτρον υδατος* washing, and washing of water would naturally be understood by every reader to signify baptism, it would have been necessary for the apostle to

add some explanatory clause, if he intended by them to designate the doctrines of Jesus.¹

III. *The subjects of baptism must adore God, as Father, Son, and Holy Spirit.*—According to the formula of baptism, the Father, Son, and Holy Spirit are the God of those who receive that ordinance. Hence, those who do not receive the doctrines of Jesus Christ or the Son of God, and the doctrines of the apostles or of the Holy Spirit, (§ 9—11) as the doctrines of the Father, with whom the Son and Spirit are one, as the doctrines of their God; either do not receive baptism with a sincere heart, or reject that ordinance after it has been administered to them; that is, either they are not true disciples of Jesus Christ, they are not μαθητευθεις τῷ Χριστῷ made disciples in the name of Christ (Matth. 28: 19. comp. John 4: 1); or they lose that character after having possessed it. For this reason it was, that Christ, when giving his apostles the command to baptize his future disciples, places in immediate connexion with it, the injunction that they should teach the subjects of baptism to keep his commandments. Matth. 28: 20, comp. John 17: 20. It was the promotion of his honour (declarative glory) at which Jesus aimed in the institution of baptism; and this too was the design of the Father, when he declared at the baptism of Jesus, that he was his well beloved Son,² whom we ought to hear,³ and who would baptize⁴ his apostles with the Holy Spirit, which Spirit would, after his death, teach mankind through the instrumentality of the apostles.

IV. God is to be worshipped, in the manner prescribed by

¹ Tübing. gel. Anzeig. 1803. p. 52.

² Matth. 3: 17. John 5: 37. comp. with v. 18. and 1: 34.

³ Matth. 3: 17. comp. 17: 5. The same words are used at the baptism and at the transfiguration of Jesus: merely with the additional phrase, "hear ye him."

⁴ Matth. 3: 16. comp. John 1: 32. Acts 1: 4 &c.

the Father, through the instrumentality of the Son and Spirit. John 12: 49 &c. 16: 7—15. Matth. 10: 20.

V. Baptismal dedication to God is a powerful motive to a holy life. Rom. 6: 2—12. 1 Pet. 3: 21. 4: 2. See supra § 92.

VI. 1 Cor. 1: 13. Eph. 5: 23—26. § 43. Ill. 4.



§ 112.

The propriety of infant baptism.

That it is proper to receive infants into the visible church by baptism, appears evident from the following considerations. The gracious provisions of God for the salvation of man, such as remission of sins or liberation from punishment, to which we become entitled by baptism, are represented in Scripture, as extending to little children (§ 68, 58). Little children also are, although not immediately after their birth, yet subsequently, to be taught to observe the commands of Christ (1), just as is the case with those who are baptized. Matth. 28: 19, 20. The lawfulness of their early reception (2) among the followers of Christ is rendered the more evident from the fact that, by virtue of their birth and of the duties of christian parents, christianity is already allotted to them by God. Nor is there any thing in the nature of baptism (3) itself, which could disqualify children for being proper subjects of it. Hence the nature of christian baptism does not render it necessary to limit the command of Christ "baptize all nations," (*παντα τα εθνη*), to adults. And, as the command of Jesus, in its natural

acceptation, embraces the whole human family, without reference to diversity of age, it is not probable that children (and among the multitudes who embraced christianity, the question concerning children must have arisen) would have been debarred from baptism by the apostles; for the apostles, as well as the other Jewish converts, had always been accustomed (4) to see little children received into the number of God's people by circumcision (5), and to see it done even under the Old Testament dispensation, in which the people of God, confessedly, was not destined to such an unlimited extension as in the church of Christ, into which we are received by baptism. Under these circumstances, the statement of Origen (6), who derives the custom of infant baptism, by tradition, from the apostles themselves, seems to be entitled to our belief. At any rate, no one, even of the most ancient writers of the church, presumed to object to pedobaptism as being of recent origin (7); although the question of its propriety was often agitated.

ILLUSTRATIONS.

I. *Children were to be instructed in the principles of christianity.*—*Math. 28 : 20. Eph. 6 : 4.* The principles of the Essenes were approved of and regarded with admiration, by a part of the Ephesians. And as it was customary among the Essenes to receive strange children and educate them in their principles,¹ it would certainly have been altogether unbecoming christian parents, to be negligent in educating their own children in the doctrines and principles of christianity. Hence the apostle requires, that the children of christian parents should be educated, not indeed with the rigour of the Essenes (for to this an al-

¹ Josephus de Bello Judaico, L. II. c. 3. § 2.

lusion is doubtless made in the words “provoke not your children to anger,” *μη παροργιξετε τα τεκνα υμων*),¹ but in the fear and admonition of the Lord,² according to the principles and directions of Jesus, which are far more excellent than all the doctrines of the Essenes. Col. 2: 8—10.

II. *Children were to be made disciples.*—Matth. 28: 19. Michaelis has proved, in his work *On the history of the burial and resurrection of Christ* (p. 336 &c), that the word *μαθητευσατε* signifies “to make disciples” and not “to teach,” [as it is rendered in the common English version]. He proves—1. that no example can be adduced in which the word *μαθητευειν* signifies “to teach.” Nor could the word in the present case, have this signification, as Christ afterwards mentions “teaching,” *διδασκοντες*, specifically.—2. In Acts 14: 21, the word *μαθητευειν* evidently signifies “to make disciples” [here also it is erroneously rendered “taught” in the common English version]. This sense of the word can also be proved from the Fathers of the church. In profane authors it is never used in a transitive sense, though it frequently is used intransitively in the very sense for which we contend. Matth. 27: 57, “to be a disciple,” *μαθητευειν τινι*. Christ probably used the word *לְמַדְרָה*, which is found in all the Oriental translations of this passage, and which, according to the common usage signifies “to make disciples.”

Wettstein also, in commenting on Matth. 28: 19, has proved at much length, that the word *μαθητευειν* may, with perfect propriety, be taken here in that general sense, in which children are also embraced in it.

III. There is nothing in the nature of baptism itself, which could militate against its administration to children. Little chil-

¹ Comp. Col. 3: 21. and Note 51 in Dissert. II. in Ep. ad Coloss.

² *του κυριου* instead of *τω κυριω* an education which is pleasing to God, which promotes the glory of God. See Phil. 2: 30 in the Dissert. on that Epistle.

dren are indeed unable to worship God. But they are capable of receiving the grace of God, which is secured to them by baptism (§ 110). And in this respect, at least, they may be said to be made disciples of Jesus by baptism, that they are, by this ordinance received into the nursery of God's church, into the school established for the purpose of training up worshippers for him.

IV. *The silence of the New Testament concerning the baptism of children, accounted for.*—The Jews had always been accustomed to seeing children admitted as members of the church, and had never heard of the contrary custom. Hence it was altogether unnecessary for Jesus to mention little children in particular in his command. Matth. 28: 19. On the contrary, had he intended that they should be excluded, it would have been much more necessary for him to mention the particular and new exception. For this same reason it cannot be regarded as strange, that the children are not mentioned specifically in the accounts of baptisms, contained in the New Testament; for their reception among the people of God was nothing new or unexpected, and they are also not mentioned particularly in the command of circumcision (Acts 15: 1, 10. Gal. 6: 12, 13), although no one will contend that they were not meant to be included in it. And in perfect accordance with this, is the fact, that the baptism of women is particularly mentioned (Acts 8: 12), for it was something strange, as the old initiatory ceremony, circumcision, was not extended to them. Nor is it singular, that the few fragments of the works of uninspired writers of the earliest age which have survived the desolations of time, should contain nothing specific on this subject; for they well knew that the practice was no where objected to and occasioned no dispute. Some passages, however, are found in these writings, which do not indeed, particularly discuss infant baptism, but which speak of it as a custom universally known and prevalent.

Thus Irenaeus in speaking of this subject, uses the following language :¹ “Omnes venit (Christus) per semetipsum salvare, omnes, qui per eum renascuntur in Deum, infantes, et parvulos, et pueros, et juvenes, et seniores,” i. e. “Christ came to bestow salvation upon all men, upon all who are dedicated to God in baptism, who are regenerated unto God, whether they be infants, or youths, or aged persons.” Schroeckh, in his “history of the christian church,” (Pt. III. ed. 2. p. 203 &c.) remarks, that the word *renasci* commonly signifies² baptism in the writings of Irenaeus and Justin, and adduces other proof of the early existence of pedobaptism. Wall’s History of infant baptism, which was translated into Latin by Schlosser, with notes, deserves particular attention on this subject, Pt. I. ch. III. See also Suicer’s Thesaurus (Tom. I. p. 647); Bingham’s Origines ecclesiasticae (L. XI. c. 4), and Seiler’s Theolog. dogm. polem. (p. 609).

V. *Baptism was instituted in place of circumcision.*—We find that baptism was compared to circumcision, even as early as the days of the apostles, as is evident from Col. 2: 11 &c. *περιετμηθητε ἐν τῇ περιτομῇ τοῦ Χριστοῦ—συνταφεντες αὐτῷ ἐν τῷ βαπτισματι* in whom also ye are circumcised with the circumcision of Christ—being buried with him in baptism &c. In the Dialogue of Justin with Trypho the Jew (edit. Colon. p. 261), we find the following passage: “We have not received bodily circumcision, but spiritual circumcision through baptism; and all are equally at liberty to receive this ordinance, *πασιν ὁμοίως λαμβανειν.*” It is evident from another passage (p. 241), which treats of the fact that females were not circumcised, that the meaning of this sentence is, that baptism is of

¹ Contra Haereses, L. II. c. 22. § 4.

² For a clear and satisfactory proof of this point, the reader may consult the learned Dr. Mosheim’s Sittenlehre, Tom. II. p. 89. III. p. 275. and Wall’s Hist. of Baptism, Tom. I. p. 38.

much more extended application than corporeal circumcision, which was performed only on males; that this ordinance is to be performed, not only on the male part of the race (which includes children), but also on all, without exception, even on females (as to children there is not even any question). It is, moreover, evident, from the nature of the case, that in the institution of baptism, Christ had a reference to circumcision, just as he had to the Passover, in the institution of the Holy Supper (§ 109. Ill. 4). Just as instead of the Paschal supper, which was a new ordinance under the old covenant, and was instituted in commemoration of the cardinal¹ blessing bestowed by God on his people, at the time when the Passover was celebrated the first time²—just as instead of this Paschal supper the Lord introduced the Holy Supper, as a new ordinance under the new covenant, in commemoration of that chief blessing which was given to his new people at the time when it was first celebrated;³ so also did he introduce a rite, which had been known before, and by which persons were to be admitted to the new people of God, and set apart for christian instruction, instead of the more ancient ceremony, which had existed previously to the time of Moses,⁴ and by which, according to the command of Moses,⁵ the members of God's ancient people were to be set apart for instruction in the doctrine and precepts of Moses.⁶

VI. The testimony of Origen on this subject, is found in his Comment. in Epist. ad Rom. 6 : 5—7. Tom. III. fol. 178,

¹ Ex. 20: 2, "I am Jehovah, thy God, who brought thee out of Egypt;" with these words the publication of the Law begins.

² Ex. 12: 17, 14, 24—27. ³ 1 Cor. 11: 23. Luke 22: 20—22.

⁴ John 1: 25—28. 3: 22. Comp. § 109. Ill. 4.

⁵ John 7: 22, 23. Lev. 12: 3.

⁶ Gal. 5: 3, "Every one that is circumcised, is bound to fulfil the law." Rom. 2: 25. John 9: 28.

Paris. 1512. (Compare Melancthon's *Loci Theolog.* p. 447, Leips. 1556.) "Hence there was a tradition derived from the apostles, that children also ought to be baptized. For those to whom the divine mysteries were entrusted, well knew that the contaminations of sin were really found in all, which ought to be removed by water and the Spirit."¹ Wall justly remarks, that this testimony of Origen derives double weight from the circumstance that he was descended from christian parents, as well as from the fact that he possessed the most extensive acquaintance with the christian church in all the different countries.

VII. *No ancient author ever charged infant baptism with being an innovation.*—It can by no means be inferred from the celebrated passage of Tertullian on infant baptism (*De Baptismo*, c. 18), that the custom took its rise at that time. The remark of Teller (*sup. cit.* p. 258), "that Tertullian, who lived so near the age of the apostles, would scarcely have spoken against the practice, if it had been of apostolic origin," is not conclusive. Otherwise, we should likewise have to infer from the same passage, that the baptism of *unmarried* persons, had also been deferred previously to the days of Tertullian, and had not been hastened until his time. For, he dissuades them from administering baptism, not only to children, but also (*non minore de causa*) to all persons in single life. He admits that it is customary in the christian church to baptize infants, when he laments that "the age of innocence (infancy) *hastens* to obtain pardon of sins," (*Quid festinat innocens aetas ad remissionem peccatorum?*) And he does not allege that infant baptism was a recent custom, but supports his advice by arguments

¹ "Itaque et ecclesia ab apostolis traditionem accepit, etiam parvulis dare baptismum. Sciebant enim illi, quibus secreta divinorum mysteriorum commendata fuerunt, quod inessent in omnibus genuinae sordes peccati, quae per aquam et Spiritum aboleri deberent."

drawn from his particular ideas of the importance of the ordinance of baptism, and of the situation of the subjects on whom it is administered. Schlosser, in a note appended to his translation of the passage of Wall (sup. cit. c. IV. § VIII, IX) referring to this subject, remarks, that as Tertullian attributed so high an importance to apostolical tradition, he would undoubtedly have referred to it in support of his opinion in this case, if he had not known that pedobaptism was customary in the earlier ages. The position above maintained, also derives additional confirmation from the fact, that the authority of Tertullian, and the arguments which he adduced against infant baptism, which would easily have produced a change in the custom, if it had been of recent origin, produced not the least effect on this ancient rite; and that, at the time when the question was agitated, "Whether the custom of baptizing children on the second or third day after their birth, should be preserved; or whether, in allusion to circumcision, they ought not to be baptized before the eighth day?" not a single bishop in Africa, not even Cyprian (Epist. LXIV), who was so partial to Tertullian's views, even mentioned the opinion of Tertullian, or hinted that a minister had lately lived at Carthage, who not only entertained different views as to the proper time for the baptism of children, but who rejected infant baptism altogether.¹ Finally, our position derives additional proof also from the case of the Pelagians (in the fifth century). They found it very difficult to reconcile infant baptism with their doctrines; and, if they had been able to assail the custom, would undoubtedly have done so. But they defended themselves with the utmost zeal against the charge of slighting infant baptism, pronounced it false with the greatest displeasure; but never thought of alleging that the custom was not of apostolical authority.

¹ See the view of the history of infant baptism during the first three centuries, given in Münscher's *Dogmengeschichte*, Vol. 2, p. 341—353.

The custom of administering baptism only at particular holy-days, was introduced at a later date ; and Bingham has proved, that at these holy-day baptisms, the ordinance was administered to children. Origines Eccles. L. XI. c. VI. § IX. L. X. c. IV. § XIV.



§ 113.

Sacrament of the Lord's Supper.

The second ordinance which our Lord instituted, was the Holy Supper. He commanded that this ordinance should frequently be celebrated (1). It consists of the solemn (2) participation of bread and (3) wine, in commemoration (4) of his death (5).

ILLUSTRATIONS.

I. *The obligation and mnemonic nature of the Holy Supper.*—It is admitted (§ 114. Ill. 11), that the design of the first celebration of the Holy Supper, was to confirm the prediction of the approaching death of Christ. Matth. 26: 26—28.¹ But it is also evident, even from the narrative of Matthew, that Christ had likewise a farther object in view, and certainly intended, what Paul also mentions as a command of God (1 Cor. 11: 23—25), that this sacred ordinance should in future be repeated in memory of him. For, in Matth. 26 : 28, Christ regards this ordinance as the feast of the New Covenant, or as a

¹ Beitræge &c. No. 14, p. 1. Henkii Lineamenta &c, p. 199—216. Herder über Religion, Lehrmeinungen und Gebräuchen, S. 142 &c.

feast which had reference to the chief blessing of the New Covenant, *το αίμα το της καινης διαθηκης το περι πολλων εκχυνομενον*; just as the paschal supper, with which Jesus connected it, was instituted in commemoration of the cardinal blessing of the Old Covenant. Ex. 12: 14, *בְּיָמֵינוּ הַיּוֹם הַזֶּה יִזְכָּרְךָ* this day shall be a memorial unto you. Comp. § 112.

Ill. 5. That it was really the paschal supper, and not an ordinary meal, at which Jesus was engaged, is proved in Gabler's New Theol. Journal,¹ in opposition to the contrary opinion of former divines.

But, independently of these circumstances, the command of the apostle, who spake on the authority of the Lord Jesus, is sufficient for any christian; and the apostle commands that the Holy Supper, or the Supper of the Lord, shall be repeated until the end of the world. In 1 Cor. 10: 21, Paul calls this ordinance, "the Lord's Table," *τραπεζα κυριου*, and in 11: 20, "the Lord's Supper," *κυριακον δειπνον*; and Tertullian denominates it, "convivium dominicum."² That it is to be celebrated often, is enjoined in 1 Cor. 11: 26, *ὡς αὖτις* "as often" as ye eat and drink &c. 10: 16—21. Acts 2: 42, they continued steadfastly in the breaking of bread &c. Comp. § 109. Ill. 3. 1 Cor. 11: 26, shew forth the Lord's death till he come. v. 23. See § 10. Ill. 6.

II. *Ordinarily it ought to be celebrated publicly.*—The nature of the Holy Supper is such as to dictate its celebration in the congregation of christians, as being most consistent with its design. 1 Cor. 11: 20—34.³ This celebration under these circumstances, accords best with the fact of its being a public

¹ Vol. 13. p. 472—484. and Paulus' Comment. on the New Testament, Pt. III. p. 535.

² L. II. ad uxorem, comp. Ernesti Theses Dogm. P. II. Thes. XXII.

³ Boehmer's Dissert. quart. Jur. Eccles. Antiq. ad Plinium secundum.

commemoration¹ of the death of Christ as the principal blessing of the New Covenant; and is, at the same time, best adapted to cement our union with that church, which professes to worship Jesus as her Redeemer, § 108. But it by no means follows, that the private celebration of this ordinance is, under all circumstances, to be discountenanced; if the design of the person desiring it be a correct one. 1 Cor. 11: 22. Reinhard's Dogm. p. 603. For, even in this case also, there is a public profession made before the minister of the Gospel who administers the ordinance, and the friends who are usually present; and it may be regarded as a public profession, inasmuch as the fact that the ordinance has been celebrated by a particular individual, becomes publicly known. Herder remarks, "Did not Christ say, Where two or three of you are gathered together, I will be with you?—Friends and family constitute a communion.—Remember that Christ himself was the father of a family, when he instituted the ordinance—that family consisted of his friends." Sup. cit. p. 164 &c.

III. *The participation of both wine and bread are necessary to this ordinance.*—1 Cor. 11: 26, for as often as ye eat this bread and drink this cup. v. 27, whosoever shall eat this bread and drink this cup. v. 28, so let him eat of this bread and drink of this cup. v. 29. 10: 16, the cup—the bread. v. 21, the cup of the Lord—the Lord's table. See on this subject Spittler's history of the cup in the Eucharist.

IV. *Of the subjects of this ordinance.*—The public admin-

¹ 1 Cor. 11: 26, *καταγγελετε*. Compare Ex. 13: 8, where it is commanded that the circumstances of the deliverance from Egypt, should be explained to the children at the feast of the Passover. Buxtorf remarks (in his Lex. Chald. p. 1295), that the prayerbook of the Jews contains a narrative of the feast of the passover or Haggada, which they are in a habit of reading on the first night of the feast. See Engelken Comment. super argumento e verbis Pauli, 1 Cor. 11: 26 deprompto.

istration of the Holy Supper, may cherish the recollection of the death of Christ, even in the minds of those who do not partake of the ordinance themselves.¹ And even those who are not sincere in the reception of this ordinance, and who do not partake of it with the design of perpetuating the memory of Jesus, still cooperate, though unintentionally, in accomplishing this object.² But the omniscient Lord, whose memory is celebrated, cannot regard with approbation those communicants, who approach his table in a thoughtless manner,³ without reflection on the importance of the ordinance, or the proper manner of receiving it, and who do not really appreciate the blessing of the Saviour's death, though they publicly profess to do so. On the other hand, the Lord knoweth them that are his; he can well discriminate between him who approaches the sacred board with a thankful and reverent heart, and those whose admission to the table is, just like their reception into the church, an evil which cannot be remedied. 2 Tim. 2: 19. Luke 22: 19—21. The Saviour suffered Judas to be present, at the institution of the Holy supper. According to the custom of the Jews, no one was permitted to withdraw, until the Paschal supper was finished: and therefore it cannot be inferred from John 13: 30,⁴ that Judas had previously retired.

It is evident from the nature of the Holy Supper, that, like the Paschal supper of old, it was not intended for children. And as this ordinance, unlike that of baptism, is not intended indiscriminately for all without regard to age; it is proper that the Holy supper should be withheld even from those children who are entering on the years of reflection, until they are able

¹ 1 Cor. 11: 26. Exod. 12: 26. 13: 8. comp. Ill. 2.

² Melancthonis Loci theol. p. 454. Chemnitzii Loci theol. Pt. III. p. 149. ed. Francof. et Witteberg, 1690.

³ 1 Cor. 11: 28, 31.

⁴ Michaelis' Dogmatik, p. 539.

to discern the proper and peculiar nature of this sacred ordinance. 1 Cor. 11: 29. Michaelis' Dogmatik § 191.

V. *The atoning sacrifice of Christ is commemorated by this ordinance.*—1 Cor. 11: 24, this is my body which is broken for you; do this in remembrance of me. v. 26, as often as ye eat this bread, and drink this cup, ye do show [publish *καταγγελλετε*] the Lord's death till he come. Luke 22: 19, this is my body which is given for you, this do in remembrance of me. Matth. 26: 28, drink ye all of it, for this is my blood of the new covenant, which is shed for many, for the remission of sins.



§ 114.

Benefits of the Lord's Supper—Christ present at its celebration.

All those who partake of the Lord's supper in a proper manner (*ουκ αναξίως* 1 Cor. 11: 27, 29), are not only inspired with christian confidence (1) and excited to piety (2), by the remembrance of the death of Christ; but such is the nature of this ordinance, that they may cherish the pleasing (3) and salutary belief of the presence of the glorified Redeemer, who formerly laid down his life for them. We may indeed, without violating the laws of exegesis, explain the words (Matth. 26: 26, 28. Mark 14: 22, 24.), "this is my body—this is my blood"—thus (4), "this bread and this wine (5) are the emblems [signs] (6) of my body and my blood." But this interpretation is not accordant either with the words of the institution (7), which Paul declares he received from the Lord (1 Cor. 11: 23); or with the explanation of Paul himself, according to which (8) the meaning of Christ's words, record-

ed by Matthew and Mark, is this: "This bread confers (9) my body upon you—this wine gives you [exhibits, offers] my blood." Christ promised his disciples, at the institution of this ordinance (10), that, although he was about to pass over into another life, he would nevertheless be present whenever they celebrated this supper; that his body which was to be offered up, and his blood which was to be shed (11), would, according to his promise, as assuredly be present, as they beheld the bread and wine before them. The very Jesus (12) whom they beheld before them, whose human blood they would soon see shed, whose human body they would soon see die; but who, at the same time, possessed divine perfections (13) or who is the Son of God, promised that he would be present at every solemnization of such a supper as that which they then once celebrated during his earthly existence; and that after his death and liberation from all human sufferings, he would nevertheless be present, and that this presence, by which the guilt of irreverent communicants is aggravated (14), should have a very salutary influence on those, who partake of this supper with upright intentions (15).

ILLUSTRATIONS.

I. *The Eucharist is calculated to inspire us with christian confidence.*—The worthy communicants at the Lord's table, receive bread and wine as the visible pledge of their personal interest in the benefits of the atonement, particularly the pardon of their sins. Matth. 26: 28, for the remission of sins. See § 89. Mark 14: 24, *αἷμα περι πολλων (ὑπερ ὑμων) εκχυνομενον*, blood shed for many (for you). Luke 22: 19. 1 Cor. 11: 24, *σωμα ὑπερ ὑμων διδομενον (κλωμενον)* body given for you (bro-

ken). Heb. 13: 10, "The Jewish priests have no right to eat from our altar," i. e. to enjoy the blessings of his death.¹

II. The contemplation of the death of Christ, as a death endured for the purpose of purchasing pardon for sins, must naturally excite us to a life of virtue. See § 92 *supra*.

III. Those who, after mature and unprejudiced investigation, are not able to persuade themselves of the truth of this peculiar view of the Holy Supper, (which, when we consider the mysteriousness of the doctrine, and the inconclusiveness of many of the arguments often adduced in support of it, is a very possible case,) cannot indeed derive consolation and encouragement from a doctrine which they do not believe. But the blessing itself does not depend on us or our views of the doctrine, but on the divine agency of the Lord. Hence, if they do their duty, and endeavour to partake of the ordinance with proper intentions, and with a grateful recollection of the death of Jesus, they may still, though unknown to themselves, become partakers of the blessing thus conferred.² It is, therefore, to be regarded as a matter of just congratulation, that those violent and bitter contentions have been buried in oblivion, which formerly harassed the Protestant churches, and in which, as Luther himself confessed, the theologians of our church also were hurried into too great extremes.³

IV. The words of our Lord "This is my body &c." may indeed, be explained figuratively, without violence to the *usus loquendi* of the New Testament. The figure thus assumed, would not be an uncommon one (see Ill. 6). Nor can it be said that the nature of the case altogether forbids the supposi-

¹ Comment. in loc.

² Weismann's Institut. theol. exegetico-dogm. p. 932. § 31. sq. Seiler's Theol. dogm. polem. p. 633. Mori Epit. Theol. christ. p. 270.

³ See Schwab's Dissert. de jure protest. examinandi religionem suam, § 66.

tion of the language being figurative. For it cannot be denied that some of the language used in the institution of the Holy Supper, is figurative [tropical] Ill. 5, 6. And even the Lutheran opinion of a *propositio exhibitiva* contained in the words of the institution, evidently presupposes figurative language. See Ill. 9 infra.¹ It has been urged, that the language of Jesus is the language of a testament, and consequently must be understood literally. But Morus² and Michaelis³ have both remarked, that the word *διαθηκη* does not here signify testament, but covenant. And the latter justly adds that the phrase *σωμα κλωμενον* body broken, is indisputably figurative.

V. The word "this," *τουτο*, in the proposition "For this is my blood" (Matth. 26: 28. Mark 14: 24), refers to the preceding word "cup," *ποτηριου*, and the "cup" is used figuratively for the wine. Examples of the same nature, are found in 1 Cor. 11: 26 &c. 10: 21. Matth. 10: 42, in which the word "cup" is used to signify that which the cup contained. Thus also, in the words "this is my body," the pronoun "this," *τουτο*, is placed instead of the "bread" (*αρτον* 1 Cor. 10: 16) which Jesus gave his disciples to eat; although the gender of the pronoun does not correspond to that of the subject *αρτος*, but of the predicate *σωμα*.

For cases of similar construction, see Gal. 4: 24. (Ill. 6.) Matth. 7: 12, *ουτος εστιν ο νομος* &c. instead of *τουτο* &c. See Dissert. I. in *Libros N. T. histor.* Note 32. Eph. 1: 14, *ος* instead of *ο*. 3: 13, *ητις* instead of *αιτινες*. 1 Cor. 3: 17, *οιτινες* instead of *οστις*.

VI. *The interpretations of Zwinglius and Oecolampadius.*—It is a matter of little moment, whether, with the former,

¹ Toellner's *vermischte Aufsätze*. B. 2. Samml. 2. S. 180 f.

² *Sup. cit.* p. 269.

³ *Dogmatik.* p. 652.

we translate the words of the institution thus: "This indicates my body and my blood;" or with the latter, "this which I here extend to you, is a 'sign' of my body and my blood."¹ In both cases, the thing itself is, according to a customary figure of speech,² placed for the *sign* of the thing; and the phrases, "this is a sign of the thing" and, "this signifies or indicates that thing," are equivalent. Thus in Gal. 4: 24, the words *αὐται* (instead of *ταυτα*) *εἰσι δύο διαθηκαι*, may be rendered "this is a sign of the two covenants," or this signifies the two covenants." I shall offer no remarks on Rev. 17: 9 &c. 12: 15, and other passages, which are usually adduced³ in support of this form of expression, as the preceding observations may easily be applied to them. But, according to the analogy of the Hebrew language, the substantive verb is usually wanting in the sentences which contain such a trope, and the figure is more usually found in the noun which is expressed.⁴ Thus in Ezek. 12: 10, the words *הַנְּשָׂא הַמַּשָּׂא הַזֶּה—בְּתוֹכָם* must evidently be translated, "this carrying (of the 'stuff' or preparation for removing or for wandering v. 6) is a sign [symbol] of the (wandering) Israelites and their princes;" and not thus: "This carrying signifies the prince of Jerusalem and the Israelites." And the word *διαθηκη* covenant, itself is used figuratively in other passages beside the one adduced Gal. 4: 24. In Acts 7: 8, we read *εδωκεν αυτω διαθηκην περιτομης* "he gave him a *sign* of the covenant, which was circumcision."⁵ Compare Gen. 17: 10 with v. 11, *אֹתוֹ בְּרִית—בְּרִיתִי*. Similar to this is

¹ Plank's *Geschichte des protest. Lehrbegriffs*, Th. 2. S. 259, 273.

² See *Observv. ad analog. et. syntaxin Hebraicam pertinentes*, p. 18. note 5. *Dissert. in Epist. ad Corinth.* Note 59. *Fischer de vitiis Lex. N. T.*

³ *Michaelis Dogm.* p. 652. *Heddaeus on Matth.* 26: 26, p. 401.

⁴ *Chemnitii fundamenta sanæ doctrinæ &c.* p. 33.

⁵ The genitive *περιτομης* is the genitive of apposition. See *Observv.* p. 104 &c.

the expression *αἷμα διαθηκης* instead of *αἷμα, διαθηκη*. Heb. 9: 20. 10: 29. 13: 20. Matth. 26: 28. Mark 14: 24, "the blood which is a *sign* of the covenant." Nay, this figure occurs in the very words of the institution. 1 Cor. 11: 25. Luke 22: 20, *τουτο το ποτηριον η̄ καινη διαθηκη εν τῷ αἵματι μου, το ὑπερ ὑμων εκχυνομενον* "this wine (see Ill. 5) is the sign of the new covenant, which is formed through my blood:" *το εκχυνομενον* is placed for *τῷ εκχυνομενω*—a mode of construction which is also found in Rev. 9: 14. 3: 12. Luke 20: 27; and of which other additional examples are noticed by Bengel, in his *Gnomon*, on Luke 22: 20.

VII. *Examination of the words of the institution themselves.*—1 Cor. 11 : 25. Luke 22 : 20. (See Ill. 6.) If the words, "this cup is the new covenant," which, according to Paul and Luke, Christ used at the institution of the Holy Supper, are to correspond to the synonymous words given in Matthew and Mark, "this (cup) is my blood," just as the words "this is my body" are given alike by all the four Evangelists and by Paul (in 1 Cor. 11: 24); then we cannot, with Oecolampadius, translate the words "the blood of Christ," *το αἷμα του Χριστου*, "sign [symbol] of the blood of Christ;" but we must render it, "the blood of Christ." For, it is the blood of Christ itself, and not the sign of that blood, which is the sign of the New Covenant. It was by the blood of Christ itself, and not by a sign of his blood, that the New Covenant was sanctioned; hence, in 1 Cor. 11 : 25. Luke 22 : 20, the words "in my blood" are expressly added. The sign of the New Covenant which was made by the blood of Christ, is that blood itself. But that which Paul and Luke call the sign of the New Covenant, which was made by the blood of Christ, is, according to Matthew and Mark, the blood of the New Covenant, *το αἷμα της καινης διαθηκης*. Hence, Matthew and Mark are speak-

ing, not of a mere sign of the blood of Christ, but of that blood itself, of that blood which is a sign of the New Covenant. *Libri Symbolici*, p. 740 &c.

Michaelis is of opinion, that the variety of expression in the words of the institution, is probably, not the arbitrary circumlocution of the narrators, but the words of Jesus himself, who in handing about the bread and wine, expressed the same thing in different words. *Sup. cit.* p. 649.

VIII. *St. Paul's explanation of the words of the institution.*—The design of Paul, in the passage 1 Cor. ch. 10, was, to warn the Corinthians against the temptation to be present at the pagan sacrificial feasts (v. 14). The consideration which he urges on them, is, that those who attend their religious feasts, thereby avow themselves worshippers of the pagan deity, in honour of whom the feast is celebrated (v. 18 : 20).¹ Just as those who partook of those pagan feasts, professed themselves to be worshippers of the pagan deities, and to be connected with them (v. 20); so also do those who partake of the Holy Supper, profess themselves to be worshippers of Christ, and thereby enter into connexion with him as members of his body (v. 22); and that their conduct would be inconsistent in the highest degree, if, on the one hand, they should profess themselves worshippers of Christ by receiving his Supper, and, on the other, declare themselves worshippers of the pagan deities by partaking of their feasts (v. 22); and that God, whose power is superior to that of every other being, would not suffer such an insult to his character to go unpunished (v. 22). In this respect, the Holy Supper and the pagan feast resemble each other. But the caution in v. 19, presupposes, that the apostle attributed a peculiar influence to the Holy Supper, which he was apprehensive some might suppose he meant, by his comparison,

¹ Morus, p. 260.

to ascribe also to the pagan festivals. But the object of the apostle is, to inform them, that although their attendance at the feasts of those deities (which are nothing 10: 19), could not place them into the same union with those idols, as that into which the Holy Supper brings the christian with Christ (who is the Mighty Lord v. 22. 8: 6); still by attending those feasts, they became united to those idols, as far as the encouragement of their idolatry produced such a union, *κοινωνους των δαιμονιων γινεσθαι*. That although the pagan idols are "nothing" and cannot exert any influence on the things sacrificed unto them, and although the things thus sacrificed cannot poison any one (v. 19. 8: 4), and the meats that remain of their feasts, are, in themselves considered, no more injurious than any other meat (10: 25—30); still do those who participate in the demonstrations of honour paid to the deities at those feasts, thereby dishonour Christ (10: 20, 22). For, the heathen honour their deities at their festivals, as the Christians honour Christ in the Eucharist, and as the Israelites honoured God by their sacrifices (v. 18, 20). But it is indeed a fearful thing to dishonour Christ, inasmuch as Jesus, in honour of whom the Holy Supper is commemorated, is not an impotent idol (v. 22. comp. 11: 27, 29), but is the Lord (v. 21) whose power and influence are undoubted, and in whose presence and agency, christians in the most solemn manner profess to believe, by that holy sacrament of which they partake in honour of him (v. 16). Now, that all christians are one body of Christ (12: 12—27), just as the bread is one, of which they all partake in the Eucharist (10: 16, 21), and that therefore they all, as members of the body of Christ (Eph. 5: 23—32), ought to worship Christ and trust to his providence (*ibidem*), the apostle infers, in v. 17, from the fact that they all partake of the same bread, of that bread which makes them partakers of the body of Christ (v. 16). But it is evident that

by "body of Christ," in this verse, is not meant, as in v. 17, the church of Christ, but the body of Christ, which, in the Holy Supper, is mentioned in connexion with the blood (which never signifies the church) of Christ (11: 27), that is, the body of Christ which was sacrificed for us. As all partake of the same sacred bread, which communicates to us the body of Christ, all also partake of the same body (and blood) of Christ (10: 17, 16), as Christ says, "he that eateth my flesh and drinketh my blood, dwelleth in me and I in him." John 6: 56. Hence also, all are united to the same Christ, and consequently to one another. John 17: 21, 23, "that they may be one in us—I in them—that they may be made perfect in one." They are therefore one body, or one people of Christ, who are to worship Christ and not the pagan idols, and who are authorized to expect a presence and agency of Christ in the Eucharist, such as the votaries of pagan deities, which are mere imaginary beings, have no right to expect from them (v. 19). The 16th verse I translate thus: "the salutary¹ cup which we give and receive² with thanksgiving, is it not the communication³ of the blood of Christ? [does it not make us partakers of Christ's blood?]⁴—the bread⁴ which we break and distribute amongst us, is it not the communication of the body of Christ? [is not the

¹ John 6: 35, 48. compare the expression *αριτος της ζωης* with v. 33, *αριτος ζωην διδους τω κοσμω*. v. 57 &c.

² Thus I translate the words *το ποτηριον της ευλογιας* and *ο ευλογουμεν*—so that these phrases may not be tautological. *Ευλογειν* is used in the latter sense, in Mark 14: 22. comp. v. 23. 1 Cor. 11: 24. Luke 22: 19, where *ευχαριστην* is used instead of *ευλογειν*. Compare Luke 9: 16. John 6: 11. Mark 8: 6.

³ This (communication) is also the meaning of *κοινωνια* in Heb. 13: 16. See Schleusner's Lex. in voc. No. 1.

⁴ On the subject of the usage by which the noun is put in the accusative absolute (as in Hebrew when *וְ* precedes the noun) see Observv. p. 295, 297. Dissert. in Epp. ad Corinth. Note 163.

body of Christ thereby given us?]" that is, "the reception of the bread and wine makes us partakers of the body and blood of Christ." According to the explanation of Paul, therefore, the sense of the words of the institution, is this: "This wine is that by which the sign of the new covenant which is made by my blood, is communicated; or, this wine is that by which my blood is given you,"—and "this bread is that which communicates to you my body." There is this difference between the Lord's Supper and all other feasts, that in the former there is not only visible food, but also nourishment of a peculiar nature, namely the body of the Lord, as we are taught in ch. 11: 29.

IX. *Subject continued.*—We shall now proceed to show by examples from the New Testament, that the figure of speech which, on the authority of Paul we have assumed in the words of the institution, is an authorized one; namely, "This wine is my blood," instead of "this wine gives you my blood"—"This bread is my body," instead of "this bread gives you my body." A trope perfectly similar is found in 1 Pet. 3: 21, *συνειδησεως αγαθης περωτημα* (baptism is) the witness of a good conscience &c. "baptism gives [procures for] us confidence to address ourselves to God." Comp. § 43. Ill. 4. The second example which we adduce, is Rom. 7: 13, *το ουν αγαθον εμοι γεγονε θανατος*; did that which is good become death unto me? "was therefore the law which is good (v. 10, 12), productive of misfortune to me?" or "did it produce misfortune to me?" The third is 1 Cor. 11: 29, *κριμα εαυτω εσθιει και πινει* he eateth and drinketh judgment to himself, "he eateth and drinketh that which will produce punishment unto him." The fourth is John 11: 25, and Col. 3: 4, *εμει η ανωστασις και η ζωη* I am the resurrection and the life, "I give (am the author of) the resurrection and the life." The fifth, Rom. 10: 4, *Χριστος τελος νομου εστι* Christ is the end of the law, "Christ makes an end to

the law ;” that is, he has put a lawful end to the applicability of the law (by which perfect obedience was indispensable to happiness) to the human family.¹

X. 1 Cor. 11: 23, *εν τη νυκτι η̄ παρεδιδото* in the night in which he was betrayed. Luke 22: 15—18.

XI. The body and blood, spoken of by our Lord, were those which were shortly to be broken and shed. This is evident from the expressions *εκχυνομενον, διδομενον (κλωμενον)*. 1 Cor. 11: 24. compare *παρων* 2 Cor. 13: 2.²

Paulus, in his Commentary on the New Testament, has advanced the hypothesis, that the words “given for you,” Luke 22: 19, and “broken for you,” 1 Cor. 11: 24, were not spokēn by Jesus, but were a part of the ritual of christians, and signify “This, fellow-communicants, which is now broken for you—given for your use.” This conjecture is refuted in the Allgem. Litter. Zeitung for 1802, p. 410 &c. As Jesus did, according to all three of the Evangelists, say, when mentioning his blood: “which was shed for many ;” is it not probable that he also uttered those words mentioned by Luke concerning the bread, though Matthew and Mark have not mentioned them? They indeed seem to be essentially necessary to the design of Jesus, which was, to call their attention to the circumstance that he was about to give his body and blood a sacrifice for the welfare of mankind.”

XII. The expression “flesh [body] and blood of Christ,” *σαρξ [το σωμα] και το αιμα Χριστου*, is used in this passage, as in John 6: 53—56, by synecdoche, to express Christ himself; for those expressions are interchanged with *εγω* “I,” in v. 57, 35, 41, 48, 51. They signify that Christ is a real man, and

¹ On the Design of the Atonement, p. 677.

² See Weismann’s Institut. Theol. p. 864.

laid down his life for men.¹ v. 62, 53, 42, 51. In other instances also, the entire man Christ is expressed by the phrases "Flesh," or "body," "blood," "flesh and blood" [*σαρξ, σωμα,*² *αίμα, σαρξ και αίμα*³], John 1: 14, he, the Word or Logos, became flesh, i. e. became man. Moreover, the body of Jesus is not severed from the rest of himself; and therefore he cannot be given us in a separated state. But the man Jesus himself who died for us, is present at the celebration of the Holy Supper, in that manner in which he now exists, that is, in a glorified state.⁴ Hence Paul uses the phrases "body" and "body and blood" of Christ as synonymous, in 1 Cor. 11: 27, 29; for both, by synecdoche, signify the man Jesus himself, who is the Lord (15: 47). And the object of his being thus designated by his body and blood, is to remind us, that it is the same Jesus who once died for us, though now he is Lord over all, and of whom it may therefore with truth be said, that he gave his body a sacrifice, and shed his blood.⁵

XIII. Christ is not to be regarded as a mere man, from whom nothing could be expected which transcends the powers of human nature. John 6: 42. We must remember that the person who makes these promises, is in the most perfect union with the divine nature, which existed long before the time of the incarnation (v. 62), and is therefore possessed of advantages and

¹ See the work on the Design of the Gospel of John, p. 193 &c.

² Gataker de novi instr. stylo, c. X. p. 103—105, and Schleusner's Lex. art. *σωμα* no. 5.

³ See Kypke on Matth. 27: 4. Tom. I. obs. SS. p. 135, and Schleusner's Lex. voc. *αίμα* no. 6. Tom. I. p. 59.

⁴ Libr. Symbol. p. 158, "Loquimur de praesentia vivi Christi." Seiler's Theol. Dogm. polem. p. 644, 639.

⁵ "Flesh and blood" signify a mortal body. Heb. 2: 14. 1 Cor. 15: 50, 53, 42. This signification of the words *σαρξ και αίμα*, is admitted in Eichhorn's Biblioth. Vol. 6, p. 759—772; in which Dissertation, however, the words of the institution themselves are explained in a very different way.

perfections of such a nature as cannot be measured by the contracted standard of human power.¹ This is especially the case in the present state of Jesus, in which he has the full enjoyment of his divine greatness and power. That divine Logos, or Word, who is omnipresent, who became man (John 1:14), and whose human nature puts him into a peculiar union with us (Eph. 5: 29—32), is present at the eucharist, and exerts his influence in an incomprehensible manner.² But although it is impossible for the finite mind of man to comprehend the mode of the omnipresence of God, in general, and consequently also the mode of his presence in the eucharist; we nevertheless believe the doctrine on the authority of Jesus Christ, the Son of God (John 6: 68). I do indeed willingly admit, that the 6th chapter of John does not treat of the Lord's supper; but we may at least learn from that chapter, that, in consequence of his peculiar union with the Deity, Jesus is the food of the soul to those who put their trust in him (see v. 35. 48—51. 53—56. 58); that is, that in consequence of a peculiar union (v. 56), he becomes ours, becomes as it were our meat and drink, and promotes our spiritual life and welfare, and that by virtue of this union with Christ, we may expect that our bodies will after death enter on a new and blessed existence.³ He who puts his trust in Christ, derives nourishment from him, but this nourishment does not consist merely in faith, or reliance on him, as Calvin himself declared.⁴ Just as in the case of bodily eating, the nourishment derived from the food does not result merely from the act of eating, but also depends on the presence and quality of the substance eaten; thus also the nourishment re-

¹ On the Design of John's Gospel, p. 194. and Calvin's Institutiones Christ. rel. L. IV. c. 17. § 7—10.

² See Libr. symbol. p. 753. Seiler sup. cit. p. 641. Sartorii Compend. Theol. Dogm. § 651. Reinhard, p. 599.

³ John 6: 54. Rom. 8: 10. 1 Cor. 6: 13—17. 15: 47—49. § 65.

⁴ Institut. Christ. relig. Lib. IV. c. 18. § 5.

ceived in the Holy supper by the worthy communicant, does not depend merely on the act of believing, but also on the presence and influence of Christ, with whom we become united through the instrumentality of faith, and who thereby becomes ours (v. 56). Faith is merely the instrument by which this union of the believer with Christ is effected, Eph. 3: 17, that Christ may dwell in your hearts by faith. Nor does this spiritual food consist merely in the recollection of that favour which Christ has long since shown us by his death. For, although the glorified state of Jesus could have had no beneficial influence on us, and could not have tended to nourish our souls, i. e. to promote our spiritual welfare, if he who had come from heaven, and who, after he had assumed human nature, returned to heaven as man (v. 62), had not previously laid down his life; still his death is not the only blessing which he intended to bestow on us. But the exalted¹ Redeemer, desires to bestow on us a new and permanent blessing by taking us into an intimate union² with himself, and by being present with us³ (Eph. 5: 32) in an incomprehensible manner, and thus exerting a beneficial influence on us, and by this union, qualifying us for the benefits of his death.⁴ Had the idea which Jesus intended to convey in John 6, been merely this, that those are blessed (*ζωην εχειν* v. 53, 58) who accept the blessings which he purchased by his death and make a proper improvement of them; he might have taught them this⁵ without giving such decided offence, as it

¹ John 6: 62. Matth. 28: 18. Eph. 5: 23. 1: 22.

² John 6: 56, He that eateth my flesh and drinketh my blood, remaineth in me and I in him. Eph. 5: 30—33. 1 Cor. 6: 15, your bodies are the members of Christ. v. 17, he that is joined unto the Lord, is one spirit.

³ Matth. 28: 20, I am with you. Eph. 5: 29, the Lord nourisheth and cherisheth the church.

⁴ Phil. 3: 8. Rom. 8: 1, 9. Calvin's Instit. sup. cit. § 11. p. 491.

⁵ Nay, this he actually did teach without giving so much offence. John 10: 11—18. comp. 6: 60—66.

is evident he did, from the fact, that many of his disciples, in consequence of it, even abandoned his cause and left him v. 52, 60, *εστιν σκληρος αυτος λογος* this is a hard saying. Moreover, had he meant no more than this, he would certainly have rectified their misapprehension of his meaning by an explanation. But we find on the other hand, that he always repeats the very same words (v. 53—58), and every thing which he says by way of explanation, goes to confirm the proposition, that he who is truly man, who was sent into this world, and who would suffer death for all its inhabitants (v. 51), actually was the food of the souls of all those (or according to another reading, the actual food, *αληθως* or *αληθης βρωσις η σαρχ μου εστι* v. 55.) who are desirous of obtaining the salvation procured by his death; or that they must be received into a peculiar union with him (v. 56), and that on this union, and the union of himself (the man Jesus) with God, depended their spiritual life and salvation. It was necessary for Christ to be a man, *σαρχ*, and a man most closely united to God (v. 63), in order that he might be enabled to die for the human family (*του κοσμου* v. 51. § 82). But in order that each individual may actually enjoy the salvation purchased by his death, it is necessary that Jesus who died for us, and who now lives in the full enjoyment of his union with God (v. 63, 57), should be united with us (v. 50, 53—58), and exert his divine power in the exercise of that right to bestow salvation (§ 87); in order to effect and consummate the salvation of those sinners who put their trust in him (v. 47). The agency of Christ in the salvation of his people, will not indeed be visible in its highest degree (§ 65) until the end of the world (*εσχατη ημερα* v. 54). But he is now also engaged in promoting the salvation of his people, in a manner suited to their situation (v. 56). Now, if the man Jesus, who is the Son of God is in general present with his people and exerts his agency for

their good; if true christians are united to him and through him¹ to the Father² and Holy Spirit;³ surely it is not unreasonable to believe that he will, according to his promise, be present at the celebration of the Holy Supper also, and exert his salutary influence on those who partake of that ordinance with upright intentions.⁴ But the Holy Supper is distinguished by the peculiar circumstance, that in it the presence of Christ is displayed by a visible pledge, with which pledge he has placed his presence in such intimate connexion, that we may believe its truth, as assuredly as we believe the testimony of our senses that bread and wine are before us. And the confidence of the believer in the general presence and protection of Jesus must certainly be confirmed in a high degree by the idea, that on this particular occasion he is present at a specific time and at a particular place, and evinces his presence and agency by a visible pledge and symbol.⁵

XIV. The guilt of irreverent communicants is aggravated by the circumstance of the presence of Jesus. 1 Cor. 11:27—29. It could not be said of the unworthy communicants, that they are “guilty of the body and the blood of the Lord,” *ενοχοι του σωματος και της αιματος του κυριου*,⁶ if the body and blood of Christ were not present; if, in addition to the bread and wine which are received in an irreverent manner, the Lord

¹ John 17: 23. 14: 9. 16: 13—15. Gal. 4: 6. † 44, 45.

² John 14: 23, I and my Father will make our abode with him. In the Dissert. de efficientia spir. sancti in mentibus nostris, it is proved from the context v. 16—22 that these words refer to a union between the believer and Christ and the Father in this life.

³ Rom. 8: 9 &c. the phrase “the Spirit of God dwelleth in you” is synonymous with “to have the spirit of Christ,” and with the phrase “Christ is in you.”

⁴ Comp. Seiler, p. 650. Sartorius, † 557. p. 441.

⁵ See Crusius' Plan of the kingdom of God, p. 160, 171—173. Goetz on Matth. 26: 26, in his Commentary, p. 493.

⁶ *ἐνεχα* must be supplied, as in James 2: 10. Comp. Diss. in Epist. Jacobi, Note 64.

himself were not present, and willing¹ to form or to cherish a most salutary union with the guests.²

XV. The presence of Jesus at the Holy Supper, has the happiest influence on worthy communicants. John 6: 53, 56—58. 48—51, 55, 63. Comp. Ill. 13.



APPENDIX

TO THE DOCTRINE OF THE EUCHARIST.

[The doctrine of the two preceding sections, it need not be remarked, is one of the utmost moment. It was on the subject of this doctrine, that the first important diversity of opinion existed, between the earlier reformers—a diversity which was subsequently enlarged by the disputes about the peculiar views of Calvin relative to the divine decrees. It is intimately connected with the doctrine of the twofold nature of Christ, a subject on which alone about two thousand works were published in Germany.³ As the views of the Lutheran church on this point, have been so often misunderstood and misrepresented by her friends as well as foes—as she has been charged with yielding her faith to propositions alike unfounded in Scripture and repugnant to the dictates of reason; the translator deems it not irrelevant, to subjoin several extracts from the works of Lutheran divines, in which the relation of this doctrine to reason is considered; and the several specifications necessary to its lucid illustration, detailed. The first is from the “Dogmatik” of Dr.

¹ Lib. Symbol. p. 558. Antonii Colleg. Antithet. p. 823 &c.

² Allgem. deutsche Bibliothek, Vol. 95. p. 65. Allgem. Litt. Zeitung, 1790. No. 340. p. 427. In both these works, it is proved, that the connexion between bread and the body, and wine and the blood of Christ, mentioned in 1 Cor. 11: 27, may be any other than a symbolical one.

³ See Mosheim's *Elementa Theologiae Dogmaticae*, Vol. II. p. 93.

Reinhard, p. 596. “On this subject our church holds the middle course between Papish transubstantiation, and the figurative explanation of the reformed, inasmuch as she understands the words of the *institution exhibitiva*. Our view of this doctrine therefore embraces the following specifications: 1. Bread and wine are not mere *signa rei absentis*, but *signa exhibitiva corporis et sanguinis Christi*.—Hence 2. in, with, and under the bread and wine, we receive the true body and the true blood of Christ, by which we mean, that while we receive the bread and wine, the exalted God-man Jesus exerts an influence through his body and blood, on all those who receive the outward emblems. This is the union between the bread and body, and between the wine and blood of Christ which we mean; nor has our church ever taught that the emblems become one substance with the body and blood of Jesus, an opinion commonly denominated “*consubstantiation*.” But as this union is peculiar in its nature and unlike any other union known to us, we designate it from the ordinance itself, a “*sacramental union*.” Nor is it a mere *analogia signi et signati*: for we actually receive nourishment from the body and blood of Christ.—4. As the influence which Christ exerts on us through his body and blood, is confined to the reception of the outward signs, our peculiar mode of expression is not inadmissible when we speak of “*eating and drinking the body and blood of Christ* [certainly not, if properly understood, for Jesus himself used it John 6].—5. But we do not by this phraseology mean that there is a bodily eating and drinking of the body and blood of Jesus; or suppose that there is a local existence of the entire body and blood of Christ in the outward emblems. This error, which is termed “*impanation*,” and sometimes the “*Capernaitish*” eating, has uniformly been rejected by our church [this latter term is derived from the circumstance that the inhabitants of Capernaum

understood the language of the Saviour in the bodily, material sense John 6].—6. Nor do we by this doctrine multiply or expand the body and blood of Christ; for we do not believe a local, material presence, but merely a *presentiam substantialem*, an active influence at all celebrations of the eucharist.—7. Finally, we are very willing to admit that we cannot comprehend the manner in which Christ exerts this active influence or presence; as the modes of action of which the exalted Redeemer can avail himself, are not all known to us, and as we are altogether unable to comprehend the mode of the divine agency in general. It is enough for us that this doctrine, when properly explained, contains nothing inconsistent with reason; the incomprehensibility of it is no satisfactory objection, if it be taught in Scripture. According to the views of the Lutheran church, therefore, the Supper of our Lord may be thus defined: *ritus sacer, per quem pane et vino fruentibus exhibetur corpus et sanguis Domini ad alendam ipsorum pietatem felicitatemque promovendam.*

We shall now proceed to show that the explanation of the words of the sacramental institution, which we have given is preferable to that of the Reformed.—1. If we examine the words of the institution themselves, it must be admitted that our view of this doctrine seems best to harmonize with them. For, although the words will admit of several interpretations, our explanation appears to be preferable, because—a) the context affords us not the least ground for supposing them to be figurative, which would have to be the case before we should be authorized to depart from the natural meaning of the words.—b) In addition to this, we should make decided tautology of Luke 22: 19, by explaining figuratively the words “this is my body;” for their meaning would then be the same as that expressed by the succeeding words, “do this in remembrance of me.” But that these last words are not an explanation of those preceding,

is evident from the circumstance that they are given as a command. The same remarks apply also to 1 Cor. 11: 24, 25.—

c) Christ himself plainly teaches us that real blood was meant by his evident allusion to Exod. 24: 8; for in that passage the real blood of sacrifices is spoken of.—2. But these arguments, which are derived from the words themselves and amount to a probability, derive such a confirmation from the explanation of the apostle Paul, that on the just and acknowledged principles of exegesis, the explanation of the Lutheran church must be admitted to be indisputably preferable to any other. And as the question here ought certainly to be purely exegetical, we ought merely to inquire, what does the Word of inspiration, according to the acknowledged principles of interpretation, teach. For—

a) in 1 Cor. 10: 16, the cup is called *κοινωνια του αιματος Χριστου* communion (or communication or impartation or fellowship) of the blood of Christ, and the bread is termed *κοινωνια του σωματος του Χριστου* communion of the body of Christ. It is admitted, even by opponents, that, according to the usage of language, this expression signifies, that by the use of bread and wine we come into connexion with the body and blood of Christ. See Acts 2: 42. Gal. 2: 9. Matth. 23: 30. Now this communion or connexion cannot be merely figurative, cannot signify merely a profession of the religion of Jesus. For then no reason could be assigned why the apostle should specify the body and blood of Christ, as being specifically that with which we become connected. Had that been his intention, he would merely have mentioned, in general, that we enter into communion with Christ, as in v. 20, 21. Nor can this communion be a mere recollection of the death of Jesus by faith. For then this communion would take place only in believers, and not in all communicants, as is the case in the Holy Supper (v. 17). There remains, therefore, no other consistent exposition excepting that adopted by the Lutheran church, that this communion consists

in such a participation as is above specifically described.—b) Equally remarkable is the passage 1 Cor. 11: 29, which declares that all who eat and drink unworthily bring judgment on themselves, “because they do not discern the Lord’s body.” That these words do not mean, that those who receive this ordinance in an irreverent manner, are punishable because they do not treat the institution of Christ with becoming veneration, and have not the proper views and feelings when they receive the signs of Christ’s body and blood, is evident from the very forced and unnatural character of the explanation itself; and because, though such a reception, on that hypothesis, would indeed be criminal, it could by no means be called a sin against “the body and blood of Christ,” as nothing but mere bread and wine were present; and because the phrase “discern the Lord’s body” is an allusion to the difference between clean and unclean food (Rom. 15: 23. 1 Cor. 10: 25, 27); and therefore the passage accuses the unworthy communicant of treating the body of Jesus as common and unclean food. But what rational idea can this charge convey, if the body of Christ is not present? And finally, it is evident from the peculiar solemnity with which the apostle warns his readers against an unworthy reception. No reason can be assigned why he should evince such peculiar earnestness relative to the particular sin of receiving unworthily these emblems; as this sin, according to the other view, would not be more heinous than the negligent attendance on divine worship, or the reception of our daily food without that gratitude of heart which we owe to the giver of every good gift (1 Tim. 4: 5). From all these considerations, it is evident that the Lutheran view of this subject, harmonizes best with all the representations of Scripture, and therefore according to the laws of exegesis is preferable to all others.

We shall now, in conclusion, reply to the principal objections, which have been urged against this view of the doctrine.

—1. It has been stated, that it is impossible that the disciples of Jesus could have considered the words of the institution when delivered by Jesus, as signifying the actual communication of the body and blood of their Lord and Master, who was reclining with them at table. But all this may be admitted. We are no where commanded to adopt the views which the disciples entertained relative to this subject, during Christ's personal instructions to them. For, they often misunderstood the Lord, and we may admit that they did not yet fully understand the meaning of his words. It is enough for us to know, as we learn from Paul, that they afterwards understood these words as the Lutheran church does. — 2. The next chief objection is the supposed repugnance of this doctrine to reason, inasmuch as it ascribes omnipresence to the body and blood of Christ, which is utterly inconsistent with the nature of all material substances. To this we reply—a) that the whole objection is derived from the nature and properties of material bodies; but we do not believe the body of Jesus to be such a body, but a body united in an extraordinary manner with God himself. The conclusion is therefore illegitimate.—b) We must not forget that idea of presence, by which nothing more is meant than the power to exert an influence at a particular place. To this presence a local existence at the place, is by no means necessary; a being may exert an influence in a particular place without being locally present in that place. Our doctrine, therefore, does not expand the body of Jesus over all the places where the Holy Supper is celebrated; but we merely contend that the body of Christ, which exists locally in heaven, can exert an influence on all those who partake of this ordinance, without being itself locally there present. That there is no contradiction in this view of the subject, is selfevident; else would there also be a contradiction in saying that the sun exerts an influence on us and is

present with us, although it does not locally exist on earth.—c) It is altogether unjust to charge us with believing the infinity of Christ's body, or its omnipresence, in the sense in which that attribute is predicated of God. For, this influence of the Lord's body, which we believe to exist in the Eucharist, is confined merely to our earth, and is therefore limited, and not even as extended as the influence of the natural sun."

Thus far says Dr Reinhard. Lest the reader, seeing how lucid and philosophical are his views, and finding all the supposed absurdity fall to the ground, might suppose that these have not been the prevailing views of our divines, the translator will add another quotation from Dr Mosheim, whose acquaintance with the doctrinal history of the church will surely not be disputed. Having explained this doctrine in the same manner as is done above by Dr Reinhard, this consummate divine adds, "What the nature of this presence is, we know not. The thing itself we know; but the mode of its truth is a mystery which we cannot comprehend. We deny that Christ is present and received in a physical or material manner. But should any one ask How is he present? our answer is, We know not. We commonly call his presence in this holy ordinance, "a sacramental presence." This might seem to be an attempt to define the mode of his presence; but by this word we mean nothing more than that we are ignorant of the mode. It has been said, we receive Jesus *in, under, with* the bread [in, sub, cum pane]. These three words might signify three modes; but they at the same time indicate, that we do not wish to determine any thing about the mode of Christ's presence. Those, therefore, err, who say, that we believe in *impanation*, or that Christ is *in* the bread and wine. Nor are those more correct, who charge us with believing *subpanation*, i. e. that Christ is *under* the (form of) bread and wine. Equally groundless, is the charge of

consubstantiation, or the belief that the body and blood of Christ are changed into one substance with the bread and wine. All these opinions differ very far from the doctrine of our church." *Elementa Theol. Dogm.* p. 328, 329. Vol. II. With these views, too, the Augustan Confession perfectly accords (Art. X. *De coena Domini*): "De coena Domini docent, quod corpus et sanguis Christi vere adsint et distribuuntur vescentibus in coena Domini." But the translator is well aware that not every Lutheran divine, who has written on this subject, was a Reinhard or a Mosheim. He is willing to admit, that many pretended explanations of this doctrine are nebulous indeed, and that some may be found which would justify all the charges that have been urged against it. But after it is expressly declared, that the Lutheran church denies the local, material presence of the Saviour, in the Holy Supper, and denies that the glorified body of Christ is possessed of those properties and subject to those laws which we denominate "properties and laws of matter;" nothing but a want of penetration and logical clearness, can induce an honest disputant to charge the doctrine with contradiction. It is an observation almost too trite to be repeated, that we know nothing of mind or matter, except their properties. By *mind* we mean a certain class of properties which are found to coexist in the same substance; by *matter* we mean, another class of properties also found coexisting in one substance. We know that these two classes of properties are never found in the same substance, and the constitution of our mental nature compels us to believe that these two classes of properties are radically different. By *matter*, therefore, we mean, a certain collection of properties always found coexisting together. In any attempt to fix absurdity on this doctrine, the argument would, therefore stand thus: No material substance (that is, no substance possessing solidity, extension, divisibility, inertia, &c.)

can possibly be present at more than one place at the same time (as the glorified body of the Saviour is said to be, in the Eucharist); But the glorified body of the Saviour is a material substance (i. e. a substance possessing solidity, extension, divisibility, *vis inertiae*, &c.); therefore the glorified body of the Redeemer cannot possibly be present at more than one place at the same time. The minor proposition is, of course, not true; and therefore the conclusion is illegitimate. If it be inquired, what kind of a substance the glorified body of the Redeemer is, or rather, what its properties are, we reply, we know but little about it. The little we do know, is derived from the volume of inspiration. The apostle Paul, speaking of the glorified bodies of all the saints, tells us, that after the resurrection, this which is now "corruptible shall have put on incorruption, and this mortal shall have put on immortality." And he farther tells us, that this body, which is now natural [*ψυχικον* animal, sensual], shall be raised a spiritual body, *σωμα πνευματικον* (1 Cor. 15:44). Now, if we understand the words "spiritual body" in their natural sense, if we suppose the "body" to mean our body (which is material), and "spiritual" to mean that which possesses the properties of spirits, then these words of the apostle contain a contradiction in terms, and assert what to the human mind seems an absurdity. But we may know, *a priori*, that as the properties of the glorified bodies are unknown to men in this world, the language of men contains no words which would exactly and literally express them. The apostle's language is, therefore, of course the language of approximation, and the ideas which we are authorized to infer from it are these:—1. that the glorified body has not exactly the properties which we call "spirit," or the apostle would have termed it so; as that word would have conveyed the exact idea.—2. That the glorified bodies by no means possess those properties

which our bodies now possess. On the contrary, the difference will be so great, that the apostle compares it to the difference between mind and matter in this world, and calls it figuratively "a spiritual body," *mental matter*. Such, then, is to be the glorified body of every saint. We see that it differs radically from our material bodies. Hence, the above syllogism, if applied even to our bodies, would be illogical; because, though we do not definitely know what its future properties will be, we do know that they will differ from our present corporeal properties. We know of some different substances in the universe, such as mind and matter. Whether God has or has not created hundreds of other substances, we know not. And whether the glorified bodies of the saints might or might not be added to the two substances above named, as being distinct from both, is a *problema theologicum*, the discussion of which, though it might be interesting, would throw but little light on this subject. Now, the glorified body of Christ is, to say the least, as far different from the ordinary properties of matter, as are those of all the saints. And another source of still greater difference may be his union with the Godhead. If his glorified body retained the properties of our material bodies (which we know it will not), then we might almost venture to assert that it could not undergo much change, without abandoning its natural properties, which, by the supposition, was not to be the case. But as we know that its properties will be very different from those of matter known to us, the properties of the glorified body may be such as are capable of being made still more exalted and of receiving still greater powers, without violating its peculiar properties. Such an enlarging influence has actually been exerted on that substance which we call *mind*, without destroying its nature. Thus, for example, the Deity exerted an influence on the minds of the ancient prophets, by which the attribute of

knowledge was so greatly augmented in them during the continuance of this influence, that they could foreknow and predict future events. Thus also, during the residence of our Lord on earth, the influence of his union with the Deity extended the knowledge of his mind, on some occasions, to divine omniscience; and thus also, by virtue of the same union, did he frequently exert a divine power, as is seen in his miracles. Now, as the glorified body of Christ is far more exalted in its properties (i. e. nature) than our material bodies are, it is even probable, *a priori*, that these properties may be susceptible of the greatest exaltation from his union with God, without destroying the properties (unknown to us) of his glorified body. The syllogism, which charges this doctrine with absurdity, therefore, stands thus: a substance which does not possess any greater powers than the powers (or properties) of matter known to us, cannot possibly be present at more than one place at the same time; but the glorified body of Christ is a substance which does possess other and greater powers (or properties) than the known properties of matter (as even the glorified bodies of the saints will; much more that of Christ, whose body is in the closest union with the Deity); Therefore the glorified body of Christ cannot &c.—a conclusion the fallacy of which the weakest mind can perceive.

By these remarks, we wish merely to prove, that there is nothing in the nature of this doctrine which can justify us in rejecting it if taught in Scripture, and that, as in the case of the doctrine of the Trinity, the only question is, Have the inspired writers taught it? And this question has been fully discussed in the preceding paragraph of our author, and in the extracts from the work of Dr Reinhard. S.]

THE INFLUENCES OF GRACE.



§ 115.

Of the true nature of these influences.

The same Redeemer who is present at the Holy Supper, and exerts a salutary influence on those who partake of that ordinance with sincere and christian views, also exerts a general, comforting and supporting influence on those who make a proper use of his doctrines (1). Some of the passages (2), which refer to this subject, might, indeed, if there were no others of a more explicit nature, be considered as alluding to the influence of the doctrines themselves, and be supposed to term the influence of the doctrines, "a divine influence," because God is the Author of the doctrines. But there are also numerous other passages in Scripture, in which the divine influence is clearly distinguished (3) from the doctrines and their influence. Some of these passages are, moreover, of such a nature, that they cannot well be supposed to refer to any outward agency of God, such as a particular arrangement of the external circumstances of our situation (4), which might predispose our hearts to receive the Word of God (5), and to abide and grow in the love of the truth. But they must (6) necessarily be supposed to refer to an internal influence of God on the mind of man (7), to an influence which we can neither explain nor comprehend (8); but which we must believe exclusively (9) on the authority of the Oracles of truth.

ILLUSTRATIONS.

I. *The general comforting and supporting influence of the Redeemer.*—2 Thess. 2: 16, 17, now our Lord Jesus Christ himself, and God even our Father, comfort your hearts and stablish you in every good word and work. In this passage the influences of grace are ascribed to Christ, as well as to the Father (compare Eph. 1: 17. 3: 14 &c); but in other passages they are very frequently attributed to the Holy Spirit, who is one with the Father and the Son § 45. In Rom. 8: 9. Gal. 4: 6. Tit. 3: 6, the influence of the Holy Spirit on true christians is represented as the influence of the Spirit of God and of Christ, and as the gift of God, the Father of Jesus Christ. And in Eph. 4: 16, and Col. 2: 19, growth in holiness is represented as an effect of the agency of Christ,¹ for in both these passages, *ἐκ* (*ἐξ* οὐ) *from* signifies the efficient cause.

II. The passages which might be understood as referring to the effects of the doctrines, are such as the following. Psalm 51: 10 create in me a clean heart &c. Ezek. 36: 26, 27. 1 Pet. 5: 10. John 17: 17, sanctify them through thy truth. James 1: 18, *ἀπεκνήσεν ἡμᾶς λόγῳ ἀληθείας* “He hath made us new and excellent creatures through the true doctrines (of the Gospel).”²

III. The scriptures clearly distinguish between the influence of the doctrines, and the direct or immediate influence of God. 1 Cor. 3: 6, 7, I have planted, Apollos watered, but God gave the increase &c. Here the divine influence [*ὁ θεὸς ἀύξων* God gave the increase] is distinguished from the labours of the preachers [“planting” and “watering”]; and, consequently, from the doctrines themselves, and the influence of God on the

¹ See § 10. Ill. 13. and Dissert. I. in Epist. ad Coloss.

² Dissert. in Epist. Jacobi, Note 26.

preaching.¹ Phil. 2: 12, 13, "Labour at the salvation of others with modesty and respect for them, *φοβῶν καὶ τρομῶν*;—for their salvation is not the fruit of your labour alone; but God must also exert an influence on them before they are willing and able to obey the doctrines of the Gospel, it is God that worketh in you both to will and to do [accomplish]."² In 2 Thess. 2: 15—17, the agency of God and Christ is distinguished from the influence of the apostolical doctrines (v. 16, 17). Eph. 3: 16, that he (the Father) would grant unto you according to the riches of his glory, to be strengthened with might [powerfully strengthened] by his Spirit in the inner man. Even if this passage did not attribute the strengthening of the heart, to the Spirit, in an immediate manner; if it described this effect merely as a mediate one, through the instrumentality of the word; still it would clearly inculcate an influence distinct from the word; for it contains a prayer to God, that he might cooperate with the word (which was previously known), and render it effectual in confirming the heart. But a comparison of the 20th verse with ch. 1: 19, renders it probable that the words "strengthened with might," *δυναμει κραταιωθῆναι* refer to some internal influence of God, which internal influence produced faith in the christians of those days (1: 19), and is still operative in the hearts of believers (3: 20), through the Holy Spirit. Rom. 8: 9, 11, 14, 16. 5: 5. The following texts also refer to this doctrine. 1 Pet. 1: 5, who are kept by the power of God, through faith unto salvation. 2 Thess. 1: 11, wherefore also we pray always for you, that our God would—fulfil all the good pleasure of his goodness, and the work of faith with power. Acts 16: 14, whose (Lydia's) heart the Lord opened, to attend to the things which were spoken of Paul.

¹ Dissertation on gracious influences, Tübingen, 1799.

² See Dissert. de spiritus sancti efficientia, Note 52.

IV. It has been proved, in § 96, that Christ superintends and governs the external circumstances of men, in such a manner as is calculated to promote their spiritual welfare.

V. *Subject continued.*—Ps. 119: 71, “Afflictions produce the salutary effect of making me learn thy statutes.” Hosea 2: 8—16. 5: 15. Philem. 15. comp. v. 10. § 69.

VI. That there is an immediate divine influence on the human mind, is taught in the following passages:—a) 1 Thess. 2: 13, when ye received the word of God, which ye heard of us, ye received it, not as the word of man, but (as it in truth is) as the word of God, who also worketh effectually in you that believe. The pronoun who, *ὅς*, cannot, in this case, refer to “the Word,” *λογος*, but must belong to the word “God,” *θεου*, immediately preceding it. For, the stress of the passage must rest on the word “God,” because the design of the apostle is, to confirm the truth, that the doctrines which the Thessalonians had heard from him, were not of human but of divine origin. Again, the force of the word “also,” *καί*, is this: “even he who wrought in the teacher—so that his instructions, though given by a man, were actually derived from God—he also worketh in those hearers who believe these doctrines.”—b) Rom. 15: 13, now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. The latter words would be superfluous if they meant nothing more than this, “that the Romans might be filled with confidence (*ελπιδι* v. 12) through the doctrines which are derived from the Holy Ghost.” For this idea is already contained in the preceding words, “that God might promote joy and unity among you, through faith in his saving doctrines (*εν τω πιστευειν*).” The concluding clause of the verse appears, therefore, rather to be an explanation how and how far God is the “God of hope” (*θεος ελπιδος*) or of a confident-trust in him;

or how he fills the hearts of the Romans with joyful confidence through faith; and, inasmuch as Jews and Gentiles are by the christian doctrines entitled to equal confidence (v. 8—12), how he fills them with unity of sentiment. It teaches us that he himself produces faith in the divine doctrines, and the joyful confidence (*χαραν, ελπιδα*) resulting from it, through the Holy Spirit.—c) 1 Pet. 1: 22, having purified your souls in obeying the truth through the Spirit. “Spirit,” *πνευμα*, cannot here signify the Gospel, for this is meant by “the truth,” *αληθεια*; nor can it mean the proper use of the Gospel, for this is expressed by “obeying the truth;” it must therefore necessarily signify the Holy Spirit.¹—d) Jude v. 20, building up yourselves on your most holy faith, praying in (*εν*) the Holy Ghost. In this passage also, the aid of the Holy Spirit is joined with holy doctrines and personal exertion, and prayer recommended to us for the very reason, that the divine assistance is necessary, in order to render the use of the doctrines effectual in edifying and confirming us. The word “in,” *εν*, in this passage signifies *through* or *by* (the aid of), as it also does in 1 Cor. 9: 1. compare 3: 5—9.

VII. *Nature of this immediate divine influence.*—Eph. 3: 20. comp. v. 16 &c. Rom. 8: 9, 11, 16, 26, the Spirit of God (the Spirit of him that raised Jesus from the dead—the Spirit of Christ) dwelleth in you. This Spirit beareth witness with our spirit that we are the children of God.—Likewise also the Spirit helpeth our infirmities—The Spirit itself maketh intercession for us with unutterable groanings. On these texts the reader may consult the Dissertation on the Influences of Grace, § 5, where it is proved that these passages distinguish between the work of God (the Spirit of God), and the personal agency of the individual. The arguments are in substance the following:—1.

¹ Dissert. de Spiritus sancti efficientia. Note 35.

The word *πνευμα* or “Spirit” cannot, in v. 26, signify a christian disposition produced mediately by the Spirit of God. For, the groanings with which the Spirit maketh intercession for the righteous, cannot be groans uttered by the righteous themselves. Such groans of christians had been previously mentioned (v. 23), for by virtue of its relation to v. 15—18, this 23d verse refers, not to the groans of the apostles alone, but to those of christians in general. And the term *ὡσαυτως* likewise also (v. 26) shows that the participation of the Spirit in the groans of believers, is different from what preceded. Moreover, the groans spoken of in v. 26, are not silent in their nature, as those of v. 23 probably are, but they are such groans as we do not ourselves comprehend, and therefore cannot clothe in words.—2. The phrase “this Spirit,” *αυτο το πνευμα*, in v. 16, also cannot signify a christian disposition; because it evidently corresponds to v. 26, and because the interpretation would be unnatural, to say, “the disposition of our spirit beareth witness with our Spirit.” If this had been the idea it would rather have been *ἡμιν* “with us” than “with our spirits.” Nor can any appeal be made, in this case, to “the spirit of bondage” *πνευμα δουλειας* (v. 15), for this phrase does not necessarily signify a slavish disposition; but the sentence may be rendered thus: “ye have not received a spirit that produces a slavish state” (comp. *πνευμα της πιστεως* 2 Cor. 4: 13).—3. The passage v. 9—11, in connexion with the context, not only does not prove that *πνευμα* “Spirit” means a christian disposition, but the phrase “the Spirit of him that raised Christ from the dead,” and the proposition “that God will raise the mortal bodies of believers on account of his Spirit that dwelleth in them,” will not admit of any other sense in the 11th verse, than this: “If the Spirit of God, or the infinite power of God, is at work in us even now; then this present agency of God is a pledge to us that he will hereafter raise our bodies.” A christian disposition can-

not well be meant by “the Spirit of him (the Almighty) who raised Jesus from the dead.” Rom. 5: 5. “Our hearts are filled with confidence in the love of God through the Holy Spirit, not only because he is the Author of the joyful doctrines given by God, but because he is communicated, given to christians, *αγαπη του θεου εκκεχυται εν ταις καρδιαις ημων.* (comp. v. 1, 11,)—*δια πνευματος αγιου του δοθεντος ημιν.* *Αγαπη του θεου* here signifies confidence in the love of God, as it does in 1 John 4: 17, 18.¹

VIII. *We cannot understand the mode of this immediate influence.*—John 3: 7, 8. Every child of God, that is, every one who is born again (*γεννηθεις ανωθεν.* v. 3, 7. Comp. § 110. Ill. 5) unto the attainment of eternal life or the kingdom of heaven, in other words, every one that believeth in the only begotten Son of God (v. 15), becomes what he is, through the instrumentality of the Spirit [*εκ πνευματος*] i. e. in an inexplicable manner (v. 8) through the agency of the incomprehensible power of God (compare *κατα πνευμα* Gal. 4: 29.)

Eph. 1: 19, 20, *το υπερβαλλον—εκ νεκρων* i. e. “God grant that ye may know what is the transcendent greatness of his power, which has been evinced in us, who believe in him, by virtue of the working of his mighty power, by which he wrought in Christ, and raised him from the dead.” This exposition of the passage before us, is vindicated in the Dissertation on the influences of grace, § 6, where it is proved—1. that this passage cannot refer to the future resurrection, because the context forbids it (ch. 2), in which the conversion of Jews and Pagans to christianity is the subject of discourse; and because the parallel passage, Col. 2: 12, militates against this explanation.—2. That if the true interpretation were, “Believe in the agency of God by which he raised Christ from the dead,” or “Believe in the

¹ See the work on the Design of John's Gospel, p. 214.

Gospel on account of the agency of God &c," the phraseology would be different. In the first case, *κατα* would be superfluous, or at least would be used in a singular manner. In the second case, *δια* would have been used instead of *κατα*. But in either case, the preceding words would have to be rendered in this forced manner: "what is the exceeding greatness of his power which he manifested (in Christ) for our good." Eph. 3: 20. Heb. 13: 20, 21, "May God (the omnipotent) who raised Jesus from the dead, perfect you [rectify you, make you right] in every thing that is good, and work in you what is pleasing in his sight" [*καταρτισαι υμας—ενωπιον αυτου*].

IX. *The reality of gracious influence known only by its effects.*—All that we can know on this subject from our own experience is, that a salutary change has taken place within us. But we are not conscious of an extraordinary influence of God. Experience teaches us the fact of our change, but not the cause which produced it. Nor are these facts which we observe, possessed of the same criteria of a superhuman nature, the same marks of power exceeding the ability of a soul enlightened by the divine word, as are found in the fulfilment of a prediction of future events, the occurrence of which was altogether unexpected by human foresight, and the production of which the power of man could not have accomplished. The influences of grace are, therefore, not of a miraculous nature. (§ 37. Ill. 2.) But, on the other hand, experience offers not the least evidence against their real existence, and all the facts which we observe are in perfect accord with the belief that they do exist, as we are taught in the word of God.¹

¹ See the Dissert. on the influences of grace, § 2. Dissert. de Spiritus sancti efficientia. § II.

§ 116.

The influences of divine grace on christians are suspended on the use of the word of God, and are not irresistible.

As the salutary change, which will be more particularly described in the next book, is, in those who are acquainted with God's word, commenced and continued (1) through the instrumentality of that word; we have no reason to expect that God will exert any immediate influence on the minds of those who neglect to use the sacred oracles. On the contrary, the influences of grace among those to whom the divine word is accessible, are suspended on a proper use of that word. Nor is the word of God itself impotent or inefficient in its nature (2). It is therefore unreasonable for us to wait for God to bestow a saving knowledge of divine truth on us, by immediate revelation. This knowledge can be expected only from a proper use of the word of God itself (3). For it was for our instruction that the revelation was given us by God, and if we could obtain this knowledge from any other source, the word of God would be superfluous. Nor are those religious feelings which by the divine aid, are excited and cherished within us (4) for the purpose of assisting us in our conflict with the sinful propensities of our nature, either independent of our knowledge of divine truth, or contrary to the principles of our moral nature. On the contrary they are in perfect accordance with our religious knowledge, and are in one respect within the power of man (5); he can cherish and obey them, and act in conformity (6) to those views of religious truth (Matth. 13: 23, 19) with which they are connected

(Rom. 8: 4, 13), or by a different course of conduct he can neglect and suppress them (7).

ILLUSTRATIONS.

I. *Instrumentality of the divine word in changing the moral character of man.*—John 17: 20, “through the instrumentality of my divine doctrines (*εν τη αληθεια*) preserve them as thine own (v. 11.), separated from the world and the lord of this world (*ἀγυσου*).”¹ John 8: 31, 32, “If ye obey my doctrines (*μενειν* i. q. *τηρειν* v. 51) ye shall be my true disciples; for ye shall so know the truth, and the truth will make you free from the dominion of sin (*η̄ αληθεια ελευθερωσει ῡμας*)”² Matth. 7: 24. Luke 8: 11, 15, but that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Rom. 10: 13—17. 1 Thess. 2: 16, (the Jews) forbidding us to speak to the gentiles, that they might be saved. 1 Cor. 4: 15, I have begotten you through the Gospel. 15: 1, 2, the Gospel—by which ye are saved. 1 Pet. 1: 23, being born again by the word of God which liveth forever (that is through the Gospel v. 25.) 2: 2, as new-born babes, desire the sincere milk of the word, that ye may grow thereby. James 1: 18. See § 115. Ill. 2. v. 21, receive with meekness the ingrafted word, which is able to save your souls. Compare § 121.

II. *The word of God is not impotent or inefficient in its nature.*—Acts 20: 32, and now, brethren, I commend you to God and the word of his grace. Rom. 1: 16, it (the Gospel of Christ) is the power of God unto salvation, to every one that believeth. The immediate influence of grace and the logico-moral influence, i. e. the moral suasion of the word of God, are

¹ Dissert. II. in LL. N. Test. histor. Note 71.

² Dissert. I. in LL. N. Test. histor. p. 86.

so closely combined, that they cannot be distinguished from one another, in as much as their influence is exerted jointly.¹

III. Supernatural revelations of divine truth are not to be expected. Luke 16: 29, they have Moses and the prophets, let them hear them.² Inspiration or the immediate supernatural communication of a knowledge of divine truth, will remain the exclusive prerogative of the extraordinary messengers of God. It is necessary that they should demonstrate the divinity of their mission by deeds which transcend the powers of human nature, that is, by miracles, in order that they may justly claim faith in their instructions. But when the New Testament speaks of christians in general, and says that they must be enlightened or instructed by God himself (*φωτισθηναι, λαβειν επιγνωσιν*); the idea intended is, that it is necessary for all christians to have a vital, a practical knowledge of the truth, that is, such a knowledge as is attended with correspondent good feelings, and followed by such a course of conduct as is dictated by the word of God. In Heb. 6: 4, and 10: 26, the phrases "to receive a knowledge of the truth" and "to be enlightened," are used as synonymous. According to Eph. 1: 17 &c, those to whom God has given a knowledge of himself (Col. 1: 9, a knowledge of his will), have had the eyes of their understanding opened. And Koppe adduces several passages of the LXX in which the word *φωτιζειν* to enlighten, is used for the Hebrew *הורה* to teach, but at the same time remarks, that in most passages of the New Testament in which it occurs, this word does not signify the mere act of teaching.³ 1 John 2: 3, hereby we know that we have known him (Christ) if we keep his command-

¹ Dissert. de Spiritus sancti efficientia, § 6.

² Dissertation of the influences of grace, § 1.

³ See also Schleusner's Lex. voc. *φωτιζω* No. 3. Reinhard's Dogmatik, p. 496. No. 2.

ments. Col. 1: 10. 1 Cor. 8: 3, "if any man love God, the same is known of him (the same has received from God a living knowledge of the truth)." Nevertheless, to the attainment of such a living and practical knowledge of the truth as is above mentioned, the divine aid is of course requisite. And our views of divine truth are, moreover, improved and promoted by the conscientious desire to conform our life to the holy word; whereas, a love of sin and the indulgence of forbidden propensities tend, not only to destroy our love of truth, but also to obscure our views of the divine word.¹

IV. But the divine aid may be expected in the use of means. Kant himself concedes that such a divine influence may be admitted, provided no violence be offered to the moral agency of man. "It is a principle (he says) of practical religion, that every individual is under obligation to exert himself to the utmost of his power in order to accomplish his reformation, and that only after this has been done, can he reasonably expect that the deficiency will be supplied by a higher power. All that we can determine on the point is, that gracious influences are possible, and perhaps that they are absolutely necessary, to ensure success to our exertions after holiness. It is evident that it must be possible for man to become what it is designed that he should be, that is, conformed to the divine will. And if this cannot be accomplished by the use of his natural powers, we are authorized to expect that God will aid us by his gracious influence."²

V. Gracious influences may be cherished or suppressed, by the individual who is favoured with them. On the subject of the efficacy of the word of God, of the cooperative influence of God with the word, and of the influence of man over the

¹ See the Dissert. sup. cit. Note 61 and † 107. Ill. 3 supra.

² See Rapp on the springs of human action, especially those of the christian religion.

feelings thus awakened in him, we refer the reader to the *Dissert. de Spiritus Sancti efficientia*, § XVI, XVIII, XIX; and the *Dissertation on the influences of grace*. The following are the prominent ideas contained in these works:—1. In the influences of grace, it is presupposed that the mind of the subject has comprehended the doctrines or truths of God's word. — 2. The effect which God produces in an immediate manner, consists in a susceptibility of the heart to receive to itself the doctrines of the Holy Volume. — 3. If with sincere selfapplication we meditate upon the truths of God's word (that is, if we suffer our hearts to be opened), every individual truth will produce that effect which, by virtue of its own nature, it is calculated to produce; that is, by virtue of the laws of our mental operations [psychological principles], it will produce those feelings and those volitions which accord with its nature. This is the logico-moral influence of the doctrine, or moral suasion. The peculiar nature of this influence, therefore, depends on the nature of the truth itself, but the fact that it exerts any influence, results from the immediate agency of God. — 4. The operations of grace do not consist in or involve any violation of the laws of our moral agency. There is no moral coercion. It is true, indeed, that we cannot prevent the religious convictions and feelings excited in the soul by the immediate agency of God; but we are able to suppress them after they have been excited, or to cherish them by yielding obedience to them. In short, the effects of these feelings are under our controul. And this is the case, not merely in the first religious impressions, but in every subsequent gracious influence.—5. The doctrine of gracious influences harmonizes perfectly with the important truth, that sanctification is a gradual and progressive work; as is clear even from the fact, that these influences are suspended on the use of the word of God, which cannot possibly be the work of

a moment. And even if this were not the case, it would still be in the power of God, to carry on this work in the human soul gradually ; although, if it were his will, he might also advance the soul to absolute perfection in an instant.

The practical importance of this doctrine concerning the influences of grace, is briefly discussed in the Dissertation on gracious influences, and is treated more at large in the “ *Dissertatio qua doctrina de Spiritus Sancti in mentibus nostris efficientia, momento suo ponderatur.*”¹ The prominent positions relative to the importance of this doctrine, which are assumed in these works, are the following :— 1. This doctrine places the depravity of our nature in a light which inspires us with a deep sense of our own unworthiness, and, at the same time, does not discourage the hope of salvation.—2. It promotes, in a high degree, a grateful love to God, from whom all gracious influence proceeds, for this inestimable gift.—3. It inspires us with courage in the accomplishment of every good resolution, by assuring us of the divine aid.—4. It tends to subdue levity and indolence, by teaching us that the guilt of those who continue in their sins, is aggravated by the fact, that God himself exerts an immediate influence on them for the purpose of promoting their salvation.—5. It confirms our hope of happiness in the life to come, by the representation, that even in the present life, God is engaged in cooperating in an immediate manner to effect our salvation.—6. It enhances our regard for our fellowmen, and increases our ardour to labour for their salvation with modest humility.

That the doctrine of gracious influences, when properly understood has no tendency either to diminish our regard for the instructions of reason or Scripture, or to cherish enthusiasm or inactivity, is proved in the *Dissert.* above cited, § II, III.

¹ See Flatt on Moral Agency and Absolute Election, Magazine Vol. 1. p. 213.

VI. *Diversity of degree, in gracious influences.*—The degree of this salutary influence is different, even among those who cherish the good feelings excited in them by the immediate agency of God, and act in conformity to the directions of the Holy word. Matth. 13 : 8, 23, some brought forth a hundred, some sixty, and some thirty fold. This diversity may arise from the different degrees of carefulness with which these gracious influences are cherished, or from the different degrees of faithfulness evinced in obeying the instructions of the holy word, or from a diversity of disposition, talent, means, or incentives to understand and apply the doctrines of the sacred oracles.

VII. *Grace is not irresistible.*—Matth. 13: 20—22, some received the seed of the word into stony places—some among the thorns. Rom. 8 : 12, 13, for if ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the flesh, ye shall live. Eph. 4: 30, grieve not the Holy Spirit of God. Acts 7 : 51—53, ye stiffnecked ! ye do always resist the Holy Spirit ; as your fathers did, so do ye. Acts 24 : 25. When the conscience of Felix had been awakened by the discourse of Paul, Felix directed him to “go his way for this time.”

BOOK V.

OF A CHANGE OF HEART AND REFORMATION
OF LIFE, AND THEIR RELATION TO OUR
ATTAINMENT OF SALVATION.

PART I.

OF JUSTIFICATION BY FAITH.

§ 117.

Nature of justification [pardon] by faith.

Although the obedience of Christ (Rom. 5: 18, 19. § 87), and particularly that obedience which he manifested in submitting to an ignominious death (1), procured pardon for all men (§ 66), that is, procured for them "justification of life" (*δικαιωσιν ζωης* Rom. 5: 18), or an exemption from future punishment (from *κατακριμα* v. 18. or *οργη* v. 9) and access to salvation (2); still this blessing, which is general in its nature, cannot be bestowed on those who, from a habitual disobedience to the dictates of conscience (§ 72), wickedly refuse to accept it. That is, it will not be bestowed on those who, although they had an opportunity of becoming ac-

quainted with the news of this general pardon (3), nevertheless do not believe it; either because they do not institute a particular and impartial investigation of its truth, and, on the contrary, even sedulously shun its evidences; or, at least, because they suppress those religious feelings and convictions which were excited in their minds by the truths of Scripture and the immediate influence of God (§ 115). By “receiving the offered pardon,” is meant a sincere belief that the representations of Scripture and the promises connected with this scheme of mercy are true, and an application of these general promises to ourselves (4), with the approbation of our understanding and the cordial assent of the feelings of our heart (5). The meaning of the proposition, “we are justified by faith” (6), is therefore this, “Although we are guilty beings (7), we shall be treated (8) by God the Judge (Rom, 8: 33) as if we were innocent, nay, even as if we were positively morally good (9); we shall be delivered from future punishments (10) and even from the fear of them (11); we shall obtain pardon of sin (12), and even be blessed (13) with the hope of an exalted, glorious salvation (14), a hope to which sinful beings can, of themselves, never lay claim;—but all this is suspended on the condition (15), that we believe (16) the doctrine concerning the salvation purchased for us by Christ (17), and the appointments of God in reference to it,—that we repose our hope and confidence (18) in Christ (19), and particularly in his death upon the cross (20), by which he purchased salvation for us—that is, that we put our trust in God, who provided (21) for our salvation by this particular scheme of mercy (§ 75. Ill. 1), that we acknowledge this love of

God and of Christ, and be impressed with the deepest and most lively sense of it (22).

ILLUSTRATIONS.

I. Rom. 5: 9, being justified by his blood. § 88—91.

II. Rom. 5: 18, "By the justification of one, justification of life was extended to all men." As our Lord Jesus Christ merited justification by his obedience unto the death of the cross, and by his resurrection and ascension to glory, we were at the same time pronounced justified for his sake; and justified in such a manner, that we are not only delivered from punishments, but have also a glorious salvation (*ζωης* life v. 18) promised unto us, and are permitted to rejoice in the special favour of God (v. 11).¹

III. For the proof of this position, see § 71. Ill. 5; and the work *On the death of Christ*, p. 685—687.

IV. We must appropriate to ourselves these doctrines and promises. Rom. 6: 11. (See Ill. 5.) Gal. 2: 19, for I, through the law, am dead to the law. Phil. 3: 8 &c. 1 Tim. 1: 15, Christ Jesus came into the world to save sinners, of whom I am the chief.

V. Our understanding and heart must approve and embrace the plan. Rom. 6: 11, likewise reckon [*λογιζεσθε*, consider, judge] ye also yourselves to be dead indeed unto sin. 2 Cor. 5: 14, we thus judge. It is, nevertheless, possible that a genuine and saving faith (Luke 18: 14) may be accompanied with fear and a sense of guilt, and therefore manifest itself rather by an ardent longing after grace, than by a placid serenity of soul.

¹ See the work on the Design of the death of Jesus, p. 637.

VI. Justification by faith is taught—Rom. 5 : 1. 3 : 30, 28. Gal. 2 : 16, *δικαιουσθαι εκ πιστεως (δια της πιστεως, πιστει, δια πιστεως Ιησου Χριστου)*.

VII. It is *sinner*s that are justified. Rom. 4 : 5, the “un-
godly” (*τον ασεβη*) are justified. 3 : 22—24, for all have sinned—being justified freely (i. e. gratuitously, *δωρεαν*) by his (God’s) grace.

VIII. *Nature of justification—a forensic act.*—God justifies us or pronounces¹ us just, *δίκαιοι*, when he does not impute unto us the sins of which he knows we are guilty (Rom. 4 : 5), and does not inflict the punishment which these crimes deserved ; but, on the contrary, by an unmerited judicial act of pardon, imputes to us an innocence and righteousness, which authorize us to expect a great salvation,² (*δωρεαν τη αυτου χαριτι* Rom. 3 : 24) ; although he well knows how void we are of the proper moral character (*δικαιοσυνη*)³—he justifies us when we come under a sense of our own misery and want of personal merit (*ιδια δικαιοσυνη* Rom. 10 : 3. Phil. 3 : 9), take refuge in the offered grace ; and he accepts this our confidence in his grace in place of that innocence and holiness which we ought to possess (*πιστις λογιζεται εις δικαιοσυνην*),⁴ but of which we

¹ *Δικαιουν* corresponds to the Hebrew פָּדַן in Hiphil or Piel ; and signifies, to cause one to be regarded as just (*δικαιον αποφαινειν* as the LXX use it in Job 32 : 2). See the Dissert. de sensu vocis *δικαιος* § XX.

² Rom. 4 : 7, to forgive—to hide—not to impute one’s sins, *αφιεναι—επικαλυπτειν τας αμαρτιας* i. q. *μη λογιζεσθαι*. v. 8 compared with 2 Cor. 5 : 19. 2 Tim. 4 : 16.

³ Rom. 3 : 23, *υστερουντες της δοξης του θεου* “they want [are without] the approbation of God.” Comp. John 12 : 43. and the Dissert. sup. cit. § XVI.

⁴ Rom. 4 : 5, 9, 3, 22, 23 &c. Thus, also, Teller, in his *Lexicon of the New Testament*, explains this expression : “the confident trust of a converted sinner in the paternal mercy of God, for the pardon of his past

are void ;—when he treats us as innocent and morally good beings, when he declares us to be exempted from the punishment of those sins which we actually did commit, holds forth to us the hope of an unmerited salvation, and thus by acts¹ declares us innocent and righteous, *δικαιος*. Accordingly, that act of the divine favour by which guilty men are acquitted and, notwithstanding their want of personal merit, are treated as morally worthy and meritorious, is, in the New Testament, termed *δικαιοσυνη*, as in 2 Cor. 3: 9. Rom. 10: 4, 10. 8: 10. John 16: 8, 10. Heb. 5: 13 ;² or properly *δικαιοσυνη ΕΚ ΘΕΟΥ* or “the righteousness of (from) God,” as it is termed in Phil. 3: 9 ; or more briefly, *δικαιοσυνη θεου*, that is, a righteousness or worthiness not founded on the personal merit of men, but imputed to them by the free grace of God, and as a gift of God. Rom. 5: 19. 1: 17. 3: 21.³ In these passages, *δικαιοσυνη* righteousness, is synonymous with *δικαιωσις* justification ; comp. Rom. 3: 21 with v. 24, 26, 28, 30.

sins, is imputed to him for merit, is accepted, instead of that merit which he does not possess. The question here is not, What is the real merit of man? but What has God promised to accept instead of it?”

¹ See the Dissert. sup. cit. § XX, XXVI. *Δικαιουν* sometimes signifies “to declare by deeds, that a person is righteous,” as in Ezek. 16: 51, Eccles. 31: 5. The deeds by which God pronounces the believer just, are, the assurance of liberation from punishment and of salvation through that Gospel which he has received in faith, and the communication of that Spirit who produces salutary changes of both an internal and external nature in man.

² In 2 Cor. 3: 9, the word “righteousness” is contrasted with “condemnation ;” and in Rom. 10: 10, it corresponds to the word “salvation.” See the Dissert. sup. cit. § XIII. The passage, John 16: 10, contains the proposition, “we owe our liberation from punishment to Christ’s going to the Father, i. e. to his death and the glorification which succeeded it.”

³ *Δικαιοσυνη εκ θεου* = *δικαιοσυνη απο θεου* — *εκ* = *απο*, and both = *απο*, see 1 Cor. 7: 7. In the expression “the righteousness of God,” the genitive *θεου*, “of God,” expresses the cause just as the preposition

The signification of the phrase "to impute righteousness" *λογιζεσθαι δικαιοσυνην* Rom. 4: 6, 11, is discussed in the *Dissert. de sensu vocis δικαιος* § XIV—XVI. The following are the prominent ideas of these sections.—1. *δικαιοσυνη* righteousness is never perfectly synonymous with *σωτηρια* salvation; e. g. Rom. 9: 30. 10: 4. The former does, indeed, in some passages include *σωτηριαν* or *ζωην* salvation or life, but it at the same time embraces also the condition of this *σωτηριαν*, that is, integrity. Just as this remark is evidently true in reference to the phrase "the righteousness of the law," *ἡ δικαιοσυνη ἡ ἐκ νομου*, so also it is applicable to the opposite phrase "the righteousness of faith," *ἡ δικαιοσυνη ἡ ἐκ πιστεως*.—2. The phrase "righteousness of faith," *δικαιοσυνη πιστεως*, is in many cases distinguished from "life" *ζωη*. Rom. 5: 17, 21. 8: 10. 1: 17, the just shall live by faith.—3. "To impute any thing to a person," *λογιζεσθαι τιτι* or *εις τι*, is indeed used to designate the active (remunerative or punitive) imputation of excellencies which are really possessed, or of actions which were really performed, as in Ps. 106: 30. Levit. 7: 18. 1 Cor. 13: 5; but it is also used to express an active imputation of excellencies which the person does not possess, and of acts which he did not perform. According to the latter sense, the phrase "to impute righteousness to any one," *λογιζεσθαι δικαιοσυνην τιτι*, signifies "to impute [attribute] to a person a righteousness which he does not possess, so that he shall be treated as a righteous person;" and "to count (or impute) faith for righteousness, *λογιζεσθαι πιστιν εις δικαιοσυνην*, means "to impute faith to an individual as if it were a meritorious act—to account faith as a virtue deserving of reward." (*εις* or the Heb. זָּכַק = *ώς*. Rom. 2: 26. Job. 39: 16. Isaiah 29: 16, 17. It is only in this

ἐκ does in the other phrase. Thus also, the phrases *δικαιοσυνη πιστεως* (Rom. 4: 11), and *δικαιοσυνη ἐκ* or *δια πιστεως*, are synonymous. Rom. 1: 17. 3: 32.

sense that the phrases "to account for righteousness" and "to impute righteousness" can be applied in Rom. 4: 5, 6, where "an ungodly person," a "righteousness without works" is the subject of discourse.—4. The proposition "God graciously regards and treats us as morally good persons," embraces more than the sentence "we obtain salvation through the grace of God." The latter is comprehended in the former, but the former also includes the idea that the moral excellence [the obedience] of Christ is the ground of our salvation. Rom. 5: 19.

IX. That we are treated as though we were righteous, is evident from the fact that we are not only liberated from punishment just as if we were innocent, but that, notwithstanding our unworthiness, (Rom. 3: 23), that salvation, *ζωη*, which the righteous alone (*ελπις δικαιοσυνης*) are authorized to expect, is graciously bestowed on us, just as if we had merited it by obedience to the law. Rom. 2: 13. But before we could be treated as righteous and as worthy of the heavenly happiness, it was necessary that all obstacles should be removed, by the death of our Redeemer (§ 88. Ill. 4). For, on the principles of justice, we were so far from being entitled to admission into heaven, that we even deserved to be excluded from it: we had not only not merited reception into the heavenly kingdom by any obedience, but on the contrary, our forefather Adam, and we ourselves had actually deserved to be excluded from it by our sins. It was necessary therefore that the general punishment of banishment from the kingdom of God should be removed, as well as the particular punishment of exclusion from future salvation which every one had individually merited by his own personal guilt. And not until all this was accomplished, were the demands of the law perfectly satisfied.¹

Gal. 5: 5, "we expect from faith that which righteousness

¹ See the work on the Design of the death of Christ, p. 667.

alone is entitled to expect—that which is the object of her (righteousness') hope. Compare Rom. 8: 24, where *ελπιδι* is equivalent to *το απεκδεχεσθαι*, v. 24, but immediately afterwards *ελπις* designates the object of hope *ὃ ἐλπίζει τις*." The scheme of salvation through Christ suspends the fulfilment of those promises which the law makes to righteousness (i. e. the observance of all the requisitions of the law), not on our works, but on our reliance on the merits of the Son of God.¹ But that *ελπις δικαιοσύνης* hope of righteousness, is nothing else than *ζωη* or "life," is evident from a comparison of Gal. 3: 12. Rom. 10: 5.

X. "To justify," *δικαιουν*, signifies to pronounce a person free from punishment, and therefore also indicates the consequence of this acquittal, viz. actual liberation from punishment.² For this liberation from punishment the children of God are indebted to the death of Christ, inasmuch as he thereby suffered the punishment for us, and thus gave a display of the justice of God. Rom. 3: 24—26. § 89, 91.

XI. Rom. 8: 33. 10: 4, Christ is the end of the law, in order that all who believe might obtain righteousness, compared with 2 Cor. 3: 9, where *δικαιοσύνη* righteousness, is contrasted with the "condemnation" threatened by the Mosaic law. Rom. 5: 1, 9.

XII. Rom. 4: 5—8. Acts 13: 38. In both these passages the phrases "remission of sins," *αφεσις ἁμαρτιων—ανομιων*, and "to justify," *δικαιουν*, are used synonymously.

XIII. In the Dissert. de sensu vocis *δικαιος*, § xxv, it is proved that "justification," *δικαιωσις*, includes "life," *ζωην*. For this salvation which is enjoyed in part at present, but which

¹ Ibid. 444.

² Dissert. de sensu vocis *δικαιος* § 24.

is chiefly reserved for the future world (Rom. 8: 24), we are indebted to the obedience of Christ (§ 88); and particularly to his death, as that was the most illustrious display of his obedience (§ 88). Hence, as we are indebted for our justification, *δικαιωσιν*, or for the righteousness, *δικαιοσυνη*, imputed to us, to that obedience in consequence of which Christ was pronounced just (Rom. 5: 18); there is nothing reprehensible in the common phrase, "the righteousness [obedience] of Christ is imputed to "us." In consequence of the obedience of Christ, or by virtue of the reward granted to the obedience of Christ, we are treated as if we had yielded a perfect obedience, and had thereby made ourselves worthy of so great a salvation.

The solemn acknowledgment of the righteousness of Christ, includes the right which he acquired to treat us as if we were righteous, and to bestow salvation upon us.¹

XIV. *The believer has the hope of an exalted salvation.*—Rom. 5: 1, 2, being justified—we rejoice in the hope of the glory of God. 8: 30, them whom he justified he also glorified. Tit. 3: 7, that being justified we should be made heirs—of eternal life. Gal. 3: 11, the just shall live by faith. Rom, 5: 17, they shall reign in life. Gal. 3: 9, so then, they which be (justified by) of faith, are blessed.

XV. *Faith is the condition.*—Phil. 3: 9, "The righteousness, *δικαιοσυνη*, which is graciously bestowed by God, is suspended on the condition of faith," *επι πιστει*. Gal. 2: 16. Rom. 3: 22, 26. 4: 11, 24. 10: 4.²

XVI. *Faith the condition.*—Rom. 10: 4. comp. 6—10. 1: 16, for therein (in the Gospel) is the righteousness of God

¹ See the work on the Design of the atonement, p. 591.

² For this signification of *επι*, see Opusc. Academ. Vol. I. p. 213. Vol. III. p. 93.

revealed from faith to faith, *ἐκ πίστεως εἰς πίστιν*, i. e. revealed in order that we should believe in it. 3: 21.

XVII. Rom. 10: 4, 10. Here, “to believe unto righteousness” is equivalent to the phrase, “to submit themselves unto the righteousness of God” in v. 3, or to the expression, “to believe as the righteousness of faith says” in v. 6; or to the phrases: v. 14, *πίστευειν οὐ τις ἤκουσε*. v. 8, *δια τοῦ ῥήματος τῆς πίστεως*. v. 16, *ὑπακούειν εὐαγγελίῳ*.¹

XVIII. *Nature of faith*.—According to John 3: 14 &c, faith in Christ consists in a confident reception of the promise which is connected with the death of Christ, a looking unto him who was lifted on the cross, with the hope of eternal life. As this faith is a reliance on Christ, or on God and the promises which he gave in reference to Christ (Rom. 4: 17—24) we find these expressions: 1 Tim. 1: 16. Rom. 10: 11. *πίστευειν ἐπ’ αὐτῷ*, Heb. 10: 19,² *παρόρησια εἰς τὴν εἰσοδὸν* &c.

XIX. *This faith must be in Christ*.—Rom. 3: 26, *ὁ ἐκ πίστεως Ἰησοῦ*, comp. 22. Gal. 2: 16. Phil. 3: 8 &c. 1 Tim. 1: 16. Acts 13: 38. 10: 43. 26: 18. comp. with v. 15.

XX. *This faith must embrace his death*.—John 3: 14—16. Rom. 3: 25, faith in his blood. Gal. 2: 20. Heb. 10: 19.

XXI. *We must believe in God*.—Rom. 4: 5, believing in him who justifies the ungodly (in God). v. 24, in him who raised Jesus—who was delivered for our offences and raised for our justification. 5: 11, we joy in God through our Lord Jesus Christ. comp. v. 6 &c. 1 Pet. 1: 21.

XXII. *We must be impressed with a deep sense of God’s love to us*.—1 John 4: 16, we have known and believed the love that God hath to us. comp. v. 9 &c. Rom. 5: 1. comp. v. 5 &c. See § 115. Ill. 7.

¹ On the Object of the Death of Christ, p. 557.

² Ibid. p. 430, 394.

§ 118.

Faith is most perfectly adapted to the scheme of mercy, as the condition of salvation.

This condition of our actual attainment of salvation accords in the most perfect manner with the nature and circumstances of the scheme by which it was provided. For, those who are actually justified [pardoned], owe their salvation, not to their own merits, but to the grace of God who provided a Redeemer for us, and to the merits of Christ our Redeemer (Rom. 3: 24. § 73). Justification [pardon] by faith, therefore, signifies nothing else than this, that a christian is treated as if he were righteous, not, in any sense, on account of his works (1), but on account of the free grace of God (2), who gave us a Redeemer (3), or for Christ's sake (4)—that he is justified, not because he is entitled to salvation as a reward, or because he has done any thing which would give him a claim to salvation [not as *ποιησας εν οίς ανθρωπος ζηρειαι*, Gal. 3: 12], not as an *εργαζομενος*, as one that worketh (Rom. 4: 4); but he is justified in directly the opposite manner (5), that is, as a person whose works give him no title to salvation. (Not by the law, Gal. 3: 11. Rom. 10: 4. 3: 21. Gal. 3: 12. Rom. 10: 5. 4: 5, *μη εργαζομενος*.) Having, therefore, no claim to any reward, having no works of which he can boast (6) or on which he can depend, he has no other refuge left than to repose his confidence in another (7). He must put his trust in him, who has devised a scheme, by which he can justify those who not only deserve no reward, but who are even actually guilty creatures, by which he can accept their con-

fidence in him and his wonderful scheme of grace (8), instead of righteousness, and can, not on account of their obedience, but in consequence of their confidence in him [not *εκ νομου* but *εκ πιστεως* Rom. 10: 5. Gal. 3: 11, 12], bestow a salvation on them to which those only are entitled (9) who have yielded perfect obedience to their requisitions of his law. In short, confidence in the grace of God and in the merits of Christ, is a state of mind which perfectly accords with the nature and circumstances of justification. By faith [reliance on Christ] we accept an undeserved favour, as such, that is, we accept it as an undeserved favour (10).

ILLUSTRATIONS.

I. *Salvation not of works.*—Rom. 3: 28. 9: 32. Gal. 2: 16. Eph. 2: 8, 9. (See supra § 73). From these and other passages of Scripture, we have proved in the work *On the Design of the death of Christ* (p. 675), that in all cases in which “the righteousness of faith,” *δικαιοσυνη της πιστεως*, is spoken of, “faith,” *πιστις* is not represented as an act deserving a reward, not as a source of a personal righteousness or internal dignity, but rather as a something which God has resolved to accept in its stead; it is described as directly the opposite of self-dependence, as a reliance on what God has done without our agency.

Paulus, in his *Theol. Journal*, for 1796, p. 221—227, endeavours to prove that “the righteousness of faith,” *δικαιοσυνη της πιστεως*, signifies, uprightness before God and the acceptance of this as being a sincere desire of faith. The arguments against this explanation are found in the work referred to in the last Illustration (comp. § 117. Ill. 7). The same arguments also militate against the explanation of Stoltz, who explains this phrase thus: by becoming followers of Jesus, by embracing his

doctrines, and making proper use of them, we are led to the true worship of God."¹

II. *Salvation is by grace.*—Rom. 4: 16, therefore it is of faith, that it might be of grace. Eph. 2: 8, for by grace ye are saved, through faith it is the gift of God.

III. Gal. 2: 20, 21, "I enjoy salvation by reliance on the Son of God, (not on my works 3: 12) who delivered me from the punishment which my conduct brought on me. I do not frustrate the grace of God, by the opinion that my own deeds could authorize me to expect to be treated as righteous."²

IV. *We are saved for Christ's sake.*—Gal. 2: 16, 17. Acts 13: 38 &c. 10: 43.

V. It is a strange remark of Teller, "that *εργαζομενος* is used only to designate low and servile works (*operis operatis*)."³ This word, on the contrary, is in various passages of the New Testament (such as John 5: 17. 9: 4. Rom. 2: 10. Gal. 6: 10. Heb. 11: 33) evidently applied to deeds of moral excellence. But in Rom. 4, *εργαζομενος* evidently signifies a person who has done something which merits a reward³ (*μισθον* v. 4), and *μη εργαζομενος* designates one who has not done that which deserves to be rewarded, but who, on the contrary, is a guilty person, (a delinquent, a debtor,) *ασεβης*. *Εργον* work, signifies also the reward of an action;⁴ and hence also "to work" *εργαζεσθαι*

¹ Erläuterungen des Neuens Test. III Heft. Anmerk. zu Rom. 3: 21—26.

² The Design of the death of Jesus, p. 456.

³ The present *εργαζομενος* is used for *εργασαμενος* as in Gal. 3: 5, *ο επιχορηγων* is instead of *ο επιχορηγησας*, Eph. 4: 48, *ο κλεπτων* instead of *ο κλεψιας*. see comment. on Heb. 10: 25. Note q.

⁴ Rev. 14: 13, "their works, *εργα*, shall follow them." See Schleusner's Lex. N. T. p. 326. No. 9. Kypke, on James 1: 4, proves that *εργον* signifies also fruit, profit, wages, as well by passages from Greek authors as from the Old Test. where the word *לַעֲשׂוֹת* has the same signification.

(ποιεῖν ἔργον, ἐργαζέσθαι ἔργον) means, “to acquire a reward of one’s work.” In the same sense also is this word used in John 6: 27. (to work out, elaborate, procure)=עָבַד Gen. 13: 1.¹

VI. *Justification by faith, leaves us nothing whereof to glory.*—Rom. 4: 2, he (Abraham) had nothing whereof to glory before God. 3: 27, where then is boasting? it is excluded—by the law of faith. Eph. 2: 9, Not of works, lest any man should boast.

VII. *Though faith is the condition, it is by no means the meritorious cause of our salvation.*—Faith is so clearly distinguished from meritorious obedience to the divine law, or from human merit, in many passages of Scripture (e. g. Gal. 3: 11 &c. Rom. 10: 4 &c. 4: 4—6, 16. comp. 11: 6. Eph. 2: 8 &c.), that it cannot be regarded as a meritorious cause of our salvation. Nor, indeed is it possible, however excellent and noble the reliance on the Redeemer sent by God is in itself (§ 119—121), that it should pay the past debt of man. The excellence of this reliance cannot make man cease to be a debtor, ἀσεβής. Nor has this confidence in the Redeemer so high an intrinsic value, as to entitle us to the great salvation which is promised to believers, as a merited reward. Faith is not really a virtue or righteousness, by which we become worthy of so great a salvation; but it is merely accounted as such (through grace. Rom. 4: 5, 24. § 117. 8), the subject of it is treated as if he had yielded a righteousness which would entitle him to so great a salvation Gal. 5: 5. § 117. Ill. 9). It is, moreover, very evident, that the salvation which we believe we shall obtain, must exist previously to our belief, and therefore cannot be the result of our belief; but that, on the contrary, this faith or

¹ Compare Raphelii Annot. ex Herodot. on Matth. 25: 16; and the work on the Design of Christ’s death, p. 245.

belief must depend on the reality (the anterior existence) of that in which we do believe. The belief of the pardon of our sins and of a salvation so far transcending all merit, cannot be the belief of a truth, cannot be worthy of notice, if the object of our belief did not previously exist, and had not been derived from some other source, on which other source the promises of this salvation were based. Faith in the promises of God, presupposes the truth of those promises, and does not create it by first believing it.

VIII. *The condition of salvation is, that we should believe.* Rom. 10 : 6—9, if thou wilt confess the Lord Jesus—and believe in thine heart that God hath raised him from the dead, thou shalt be saved (not *Χριστον αγαγειν εκ του ουρανου—εκ των νεκρων*).

IX. Gal. 3: 11, “He who is justified by God on account of his faith (in the unmerited pardon of God), shall be saved” (*δικαιος* i. q. *δικαιωθεις παρα τη θεω*)—*ὁ δικαιος εκ πιστεως ζησειαι*. On this passage, see the work sup. cit. § 19, p. 678, where it is remarked, that these words of Habakkuk which, according to Paul’s own explanation (Heb. 10: 38), have another meaning, are not adduced in this passage as evidence, but are merely used as a known and convenient expression, to designate an evangelical doctrine.

X. Faith is, therefore, the acceptance of the blessing of justification [pardon] which is offered to all.

BOOK V.

OF A CHANGE OF HEART AND REFORMATION
OF LIFE, AND THEIR RELATION TO OUR
ATTAINMENT OF SALVATION.

PART II.

OF THE REFORMATION OF LIFE CONNECTED WITH FAITH, AND
ITS RELATION TO OUR SALVATION.

§ 119.

*Of the change of heart and reformation of life consequent
on faith.*

But the wisdom of the prescription of faith or a reliance on the grace of God and merits of Christ as the condition of salvation, is not evident merely from the circumstance that it is reasonable in God to require that we should acknowledge and accept the blessings offered in the Gospel as they are there proposed. There is another reason which evinces the same truth (1). Faith also exerts a highly salutary influence (2) on us, in producing (3) a change of heart and reformation of life (4). There can be no faith without a knowledge (5) of that which we are to believe, and an assent to it (6). A

cold, indifferent assent in matters pertaining to our salvation, and so closely connected with our highest interests, cannot be a sincere and proper assent (7). A genuine faith must be accompanied with suitable feelings of the heart (8), feelings which correspond to the truths which are the object of our faith (9). Those who have a sincere confidence in Christ, and are convinced that they shall obtain an inconceivably great salvation purely through the grace of God and Christ, are impressed by this confidence with the habitual conviction (10), that to be a slave of sin is beneath the dignity of christians, who are destined for such exalted purposes, and that a zealous "following after holiness" alone comports with the highness and the holiness of their calling (11). This confidence [reliance], therefore, must (12) inspire them with gratitude, love, and in short with every disposition toward their Benefactor (13) which is required by the divine law. It must produce (14) a habitual obedience to God and Christ, and particularly love to our fellowmen, whom God and Christ (15) loved just as he loved us, and whom he requires us to love. It is in this manner that divine grace and a reliance on the promises of God, produce a change of mind and reformation of conduct (16).

ILLUSTRATIONS.

I. In 2 Pet. 1: 3, we are told that through a knowledge of the merciful and gracious God and Christ (v. 2, 8), that is, through faith (v. 1, 5), God bestows on us, not only what is necessary to salvation, but also what is necessary to godliness, *ευσεβειαν*; and that from this faith proceed all the various christian virtues. v. 5—7.¹

¹ The work on the Design of the death of Jesus, p. 417, 683, 689, 415.

II. Acts 3: 26. Rom. 6: 21. 7: 12. 8: 6, to be spiritually minded, is life and peace. Tit. 3: 8.

III. *How this change of heart is produced.*—The internal mode of the new birth is inexplicable to man. Hence Christ could render it intelligible no farther (John 3: 7, 8. § 115. Ill. 8) than by saying that this change is effected by confidence in Christ. v. 11--18.

IV. John 3: 3, 8. He that puts his trust in Christ (v. 15) is a child of God (is *γεννηνημενος ανωθεν* v. 3, 7, or *εκ του θεου* 1 John 5: 1, 4 &c. Comp. § 110) and an heir of salvation. Rom. 8: 13—17. He has a certain hope of being admitted into the kingdom of heaven—of attaining salvation. John 3: 3, 5, 15—17. And in this respect he is born again, *αναγεννηνημενος* 1 Pet. 1: 3. But he has become more like unto God in holiness also as well as happiness¹ (v. 14—16); he is born again also in this sense, that his heart has become more pure. v. 23, 22. Heb. 12: 10. In accordance with this view of the subject, we find that of those who wished to enter into the kingdom of heaven, and who were therefore required to be born again (John 3: 3, 5, 7), Jesus, in other passages, requires a change of mind, *μετανοιαν*, Matth. 4: 17. 11: 20, 21. And the twelve also, whom Christ sent forth into the world during his lifetime, in like manner connected the joyful tidings of the approaching reign of God with a summons to repentance, *μετανοιαν*, Matth. 10: 7. Luke 9: 6, 2. In the parallel passage Mark 6: 12, we find the words *εκηρυσσον ινα μετανοησωσι* they

¹ To this subject belong the texts Matth. 5: 48, be ye perfect &c. v. 45. Eph. 5: 1, be ye followers of God as dear children. 2 Pet. 1: 4, that ye may be partakers of the divine nature, having escaped the corruption that is in the world. See Noesselt's *Disputatio de vera vi nominis filiorum Dei*; in which it is proved that similarity to God in point of holiness and happiness, is the cardinal idea meant by "sons of God" in the New Testament.

preached that they should repent. Paul also represents regeneration, *παλιγγεννησιαν*, as being a change, a renewing which is effected by the Holy Spirit (§ 115. Ill. 3), and by which the christian becomes another, a new creature, and begins to be not only a more happy but also more holy being. Tit. 3 : 5. In 2 Cor. 5: 17,¹ we are told, "If any man be in Christ, he is a new creature," that is, "He who is truly united to Christ, has become a new, a happy (*οἱ ζῶντες* v. 15), and better person (he no longer lives unto himself, comp. Rom. 12 : 2. Eph. 4: 23), and is more pleasing to Christ."² If we have that faith which is wrought by the Holy Spirit (§ 115. Ill. 7); if, through the instrumentality of the divine Spirit, we have been received among the people of God, among the *ἅγιους* saints, or those dedicated to God,³ in such a manner that we are actually in the enjoyment of the happiness destined for christians in this life; if we have been sanctified or set apart [*ἁγιαζεται*] by that Spirit, so that we really belong to the happy people of God;⁴ if, through the sanctification of the Spirit and faith in the Gospel, we have actually obtained salvation (blessedness 2 Thess. 2: 13); then are we renewed (Tit. 3 : 5) by this faith and sanctification of the Spirit, transformed into new creatures, and entitled to a place among the obedient children of God.⁵ We are also sanctified (or set apart, comp. 1 Thess. 5: 23) in this respect, that we strive to attain a degree of holiness⁶ worthy of God's people, Eph. 5: 3, 27. 1 Pet. 1: 14—16. Of the subjects of this change, it is also said, that they are turned away⁷

¹ Comp. Gal. 6: 15.

² See the work on the Design of the Atonement, p. 513.

³ † 99. 2 Thess. 2: 13. Acts 26: 18.

⁴ † 71. Ill. 2.

⁵ 1 Pet. 1: 2. 2 : 9, "As the people of God, ye are under obligation daily to magnify the riches of the grace of God by your works, and to live to his glory."

⁶ 1 Thess. 4: 3. Rom. 6: 19. 2 Cor. 7: 1. Heb. 12: 14.

⁷ Acts 26: 18. 3: 26. James 5: 19 &c.

from evil through the instrumentality of faith,¹ and turned [converted] unto God and Christ. The words *επιστρεφεισθαι* and *μετανοειν*, are sometimes used together, and at others interchanged. The meaning of the latter word is, to reform, to change our evil dispositions,² and thus³ also to reform our mode of living.⁴

In Acts 26 : 20, *μετανοειαν=επιστρεφειν επι τον θεον*. 3 : 19, *μετανοειν=επιστρεφειν*. 11 : 18, *μετανοια=επιστροφη* in 15 : 3. Thus also in Job 36 : 10, Symmachus translates the Heb. *וְיָשׁוּבוּן מֵרָעָה* by *μετανοησωσι*, and the LXX, by *επιστραφησονται εξ αδικιας*. That *μετανοειν* signifies, to reform, to come to reflection, is clear from the subsequent passages. Luke 15 : 7, 10, 17. 5 : 32. Rom. 2 : 4. Acts 17 : 30. Wisd. of Solomon 11 : 24. Ecclus. 44 : 16.

V. *Knowledge necessary to faith.* — Rom. 10 : 14, how shall they believe in him of whom they have not heard? Eph. 1 : 13. Matth. 13 : 19.

VI. 1 Thess. 2 : 13, ye have received the word of God which ye heard of us. Heb. 4 : 2.

VII. *Faith without works is dead.*—James 2 : 14, 17, 20—26. 2 Pet. 1 : 8, 9, “He whose knowledge of Christ is unfruitful [does not produce the virtues mentioned v. 5—7] is not possessed of the genuine knowledge of Christ. He does not view the great blessing of pardon for Christ’s sake, in the proper light, or he has forgotten it.”⁵

¹ See Ecclus. 17 : 25 &c, where *επιστρεφειν επι κυριον* and *απολειπειν αμαρτιας*, *επαναγειν επι υψιστον* and *αποστρεφειν απο αδικιας*, are connected together.

² Acts 8 : 22. Wisdom of Solomon 12 : 10, 19.

³ Matth. 7 : 16—20. 12 : 33—35.

⁴ Acts 26 : 20. Luke 3 : 8—14. Heb. 6 : 1.

⁵ On the Design of the Atonement. p. 389.

VIII. *Proper feelings of the heart necessary to true faith.* Rom. 5: 5. 2 Cor. 5: 14, "The love which Christ evinced toward all men by his death, hath taken entire possession of of me [constraineth me]."¹

IX. 2 Cor. 5: 15. Rom. 5: 6. Compare Ill. 8.

X. 2 Cor. 5: 15. The conviction of the christian, that he has died with Christ and shall live [enjoy salvation] with him in another world, must produce an indifference in him to worldly objects and worldly advantages [*ἵνα μὴ κενεῖ ἑαυτοῦ ζῆ*].² Heb. 9: 14.

XI. Eph. 2: 4—10. Col. 3: 1—8, if ye are risen with Christ, seek those things which are above—set your affections on things above and not on things on the earth. Rom. 6: 11—13. Tit 2: 11—14. 1 Pet. 1: 3, 14—16.³

XII. Philem. 5, 6, "I have heard of your love to Jesus and your faith in him, which tend to promote the welfare of all christians; so that your grateful recollection of the blessings of Christ, has produced an active benevolence toward him (or toward his worshippers" v. 7).⁴ Gal. 5: 6, faith worketh by love. In the work on the Design of the death of Jesus, (p. 386, 390), an explanation is given of the manner in which faith in the doctrine of a gracious remission of sins, produces love and gratitude to God and Jesus, and thus promotes christian virtue.⁵

XIII. Luke 7: 42, 47, her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the

¹ On the Design of the Atonement, p. 409.

² Ibid. p. 510, 413. and Comment. on Heb. 9: 14.

³ On the Design of Christ's death, p. 383, 411, 521.

⁴ Dissert. II. in Ep. ad Col. et Philem. Note 115, 123. Opusc. Acad. Vol. II. p. 223—227.

⁵ See Reinhard's Moral, B. II. S. 177.

same loveth little. 1 John 4: 19. v. 16, 9. Heb. 12: 28. 8: 11, 12.

XIV. 1 John 4: 9—11. John 15: 12--14. Eph. 5: 2. Phil. 2: 4—8. Rom. 14: 15.

XV. 1 John 5: 3, this is the love of God, that we keep his commandments. John 15: 14, ye are my friends, if ye do whatsoever I command you. Heb. 8: 10, 11 &c.

XVI. Rom. 12: 1, 2 compared with 3: 21—11: 32. 2 Pet. 1: 4, "God, according to his glorious grace, hath given us great promises, in order that ye may continue to become more like unto him (continue to become more holy as he is holy)."¹



§ 120.

Genuine sorrow for sin, and its connexion with faith and reformation.

The origin of genuine faith is also accompanied by sorrow for sin (1), that is a knowledge of our sinful state (2), accompanied by painful feelings (3). This penitence produces an aversion to sin, and a desire for holiness (2 Cor. 7: 11), and thus, if faith be combined with it, promotes a salutary change of mind and reformation of life, μετανοίαν (4). And faith, or reliance on God and Christ (5), will alike prevent a despair of attaining salvation (6), and excite our zeal in the conflict with sin (7).

¹ On the Design of Christ's Death, p. 417.

ILLUSTRATIONS.

I. *Repentance and conversion.*—It is indeed true, that the word *μετανοια* change of mind, does signify *sorrow*, *μεταμελεια*, (which meaning Michaelis prefers),¹ not only in pure Greek,² but also in Hebraistic Greek. Examples of this are found in Ecclesiasticus 17 : 24 ; in Wisdom of Solomon 5 : 3 ; in the version of the LXX, who frequently render the word *תשובה* by *μετανοειν* ; and even in the New Testament itself, e. g. Luke 17 : 4. But when this salutary change in man is spoken of, *μετανοια* embraces the entire change, including its two constituents, sorrow for sin, and faith, and not sorrow (*λυπην*) alone. Thus in Luke 15 : 7, 10, this word evidently indicates the entire change of the sinner ;³ and the essential parts of this change are, in the parable of the prodigal son, represented as consisting in sorrow (v. 17—19), and faith or confident reliance on his father (v. 18, 20).⁴ On the contrary, *μετανοια* change of mind, is represented as the consequence of *λυπη* sorrow, penitence, in 1 Cor. 7 : 9, 10. Acts 2 : 37, 38. But, that penitence or sorrow, *μεταμελεια*, constitutes a part of the entire change of mind, *μετανοια*, is evident from the expression “for godly sorrow worketh a salutary reformation never to be repented of,” *μετανοια εις σωτηριαν αμεταμελητος*, which is used in 2 Cor. 7 : 10, in specific reference to the fact that penitence or sorrow is included in the entire change or reformation. Thus also the change of mind, *μετανοια*, which John the Baptist required Matth. 3 : 2, 11, or that change from which a different mode of thinking and acting should result, was at least connected with a knowledge of our sins. v. 8, 10, 6. The command of our

¹ Dogmatik, § 148.

² Schleusner's Lex. N. Test. T. II. p. 113. No. 1.

³ § 119. Ill. 4.

⁴ On the Design of Christ's death, p. 394.

Saviour, “μετανοείτε” Mark 1: 15, requires an entire change of mind, like that which John the Baptist taught. For, the supplementary phrase, “believe in the Gospel,” is not used for the purpose of showing that μετανοια does not include faith; its object is, to call our attention to the fact that this μετανοια change of mind, is produced through the instrumentality of the Gospel, or by faith in the doctrines of Christ (§ 121). In the parallel passage, Matth. 4: 17, this word is used alone, because it properly signifies, not merely sorrow for sin, but an entire change of mind. The reason why “repentance towards God” and “faith in our Lord Jesus Christ,” are distinguished and mentioned separately in Acts 20: 21, was, the design of the apostle to describe this change with a peculiar reference to Jews and Gentiles (1 Thess. 1: 9, 10). In gentile subjects of conversion, the most striking feature of the change was found in their views concerning God; for, having been idolaters before, they had never properly known and worshipped him. Acts 14: 15. 15: 19. On the other hand, when a Jew was converted, the most prominent part of his change referred to his views of Jesus, and consisted in his conviction that he was Christ the Lord.¹

II. The knowledge of our sinful state, with which our salutary change must commence,² consists in a conviction that we are guilty,³ miserable creatures, and in a just acquaintance

¹ Dissert. in Ep. ad Philem. Note 115.

² Eph. 5: 13, “He who will suffer himself to be reproved by the light [to be brought to a knowledge and abhorrence of his sins, through the admonitions and example of christians], thereby comes forth out of his former darkness (in which he neither knew nor felt his misery). Hence, a certain hymn says; “If you will suffer yourself to be awakened from the slumber of your indifference, and delivered from your unhappy condition, Christ will daily make you better and happier.” Dissert. in Epp. Pauli minores, p. 23—25. James 4: 9. Dissert. in Epist. Jacobi, Note 147.

³ Luke 15: 18, 21, I have sinned against heaven and in thy sight &c. Jer. 14: 20. Dan. 9: 5.

with our own situation, which must necessarily be connected with mournful and painful feelings.¹ Luke 18: 13. Ps. 51: 19. Jer. 31: 19. James 4: 9. But as we are to be saved, not by any merit of our own, but on account of the sufferings of the Redeemer, this sorrow for sin could not be necessary for its own sake,² or for the purpose that man might be punished at least with the painful sense of his sins, and thus make some satisfaction for them. But it is the unavoidable consequence of an accurate knowledge of ourselves, which is essentially necessary to the existence of a true conversion, of joy for pardoned sin (James 4: 10), and of a genuine and salutary faith (Rom. 4: 5—9). In the passages 1 John 1: 8 &c. Jer. 2: 35. 3: 13. Ps. 32: 5. 51: 5 &c, the proposition is plainly taught, that those only who are conscious of their sins, can obtain pardon. From these considerations it is evident, that no general standard can be settled which shall be applicable to every individual, either for the exact measure to which his sorrow for sin must rise, or for the degree in which those painful feelings must be outwardly manifested. The penitential sorrow of different individuals may be genuine, though there may be a diversity, both in the degree of the feelings themselves, and in the manner of manifesting them; provided, their sorrow be the result of sincere and earnest conviction of their sins, and detestation of them.

III. This conviction of sin and sorrow for it, are essentially necessary. Gal. 3: 24. Luke 18: 13. 25: 17—20. If, like the Pharisee of old (Luke 18: 11, 9), we depend on our own morality (*ιδιαν δικαιοσυνην* Rom. 10: 3.), and consequently do not acknowledge our guilt, and the righteousness appointed by

¹ Luke 15: 17, 24, 32, my son was dead—was lost. Rom. 8: 6—8. James 4: 9, *ταλαιπωρησατε* “Learn to see your great misery.”

² 2 Cor. 7: 9, now I rejoice, not that ye were made sorrowful, but that ye sorrowed unto reformation.

God ;¹ we reject the doctrine of the free grace [pardon] of God,² and therefore shall not obtain the pardon of our sins.³ It is a just sense of his guilt and misery, which awakens in man the desire for the divine favour : “The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.”⁴ The law, from which we derive a knowledge of sin (Rom. 3: 20), and the knowledge of sin itself, lead us to Christ. And the sinner, finding that he cannot depend upon his own merits, now gladly accepts salvation⁵ through faith (reliance on Jesus), and having thus learned the great value of the doctrine of salvation through grace, he embraces it in the most conscientious manner, and frames his life according to its dictates. And a renewal of those painful feelings in the various stages of the christian course, has a tendency to preserve⁶ and exalt our faith, and the grateful recollection of the free and gracious mercy of God. Acts 9: 9, 11, 19. Thus Paul’s gratitude to God and Christ is renewed in the most lively manner, by the recollection of his former unworthiness. It is this recollection of the past days of his life, which explains the ardour of feeling which he displays when speaking of the pardon of the sinner for Christ’s sake, and of his office as messenger of this salvation. 1 Tim. 1: 12—16. 1 Cor. 15: 8—18.⁷

¹ Rom. 10: 3, being ignorant of God’s righteousness. See the work on the Design of Christ’s death, p. 554.

² Rom. 10: 3, *τη δικαιοσυνη του θεου ουχ’ υπεταγησαν. δικαιοσυνη=ευαγγελιον, v. 16 (λογος δικαιοσυνης)*. Dissert. de sensu vocis *δικαιος*, note 95.

³ Luke 18: 14.

⁴ Luke 18: 13. 15: 17—26.

⁵ Gal. 3: 24, *δικαιωθωμεν=ζητωμεν δικαιωθηναι* 2: 17, 5: 4. Diss. sup. cit. Note 111.

⁶ 2 Pet. 1: 9. † 119. III. 7.

⁷ Dissert. de sensu histor. p. 4 &c.

IV. Godly sorrow worketh reformation. Luke 15: 17—19. comp. v. 7: 10. 2 Cor. 7: 9, 10.

V. The prodigal son applies with confidence to his father, Luke 15: 18—20.

VI. A sorrow for sin which is accompanied by a despair of salvation, has a prejudicial influence; for a despair of success will naturally destroy all courage to attempt a reformation, as we see in the example of Judas, Matth. 27: 4.¹ And the false impression, that even those who entertain a reverence for God nevertheless cannot regain his favour, sometimes degenerates into the most criminal levity and neglect of every duty.²

VII. Rom. 6: 2, 6, 11. 1 Pet. 3: 21. 4: 2. Compare § 111.

¹ Melancthonis Loc. theol. p. 498—500.

² Psalm 130: 4. See the work on the Design of Christ's death, p. 570.

§ 121.

Connexion between obedience to the commands of Christ, and a reliance on his merits.

Finally, our reliance on the merits of Christ (John 3: 14—16.) as the ground of our justification [pardon], is founded (1) on a belief in his divine authority (v. 11—13) and in the divine attributes (2); in short, it is based upon a faith which is most intimately connected with a desire for holiness a “carefulness to maintain good works” (Tit. 3: 8). For, this faith is necessarily connected with obedience (3) to all the instructions of Christ, or to the Gospel taken in its widest sense (4). It is connected with obedience not only to the glad tidings of the pardon of our sins and the consequent salvation (the Gospel in its more confined latitude) (5), but involves also obedience to the law of Christ (6).

ILLUSTRATIONS.

I. No one can receive the instructions of Jesus and his apostles in reference to the design of the Saviour’s death, with entire sincerity of heart, who does not receive Jesus and his apostles as divine messengers,¹ and has not entire confidence in the veracity of God (§ 6. Ill. 10.) (§ 27); nay, who does not believe the supreme dignity of the person of Jesus. And every one who entertains these high ideas of the person of Jesus Christ, must also necessarily attribute divine authority to all his doctrines and also to those taught by his apostles. § 82. Illust. 7.

¹ See the work on the Design of Christ’s death, p. 533 &c.

II. Faith in Christ implies a belief in the divine attributes. Rom. 4: 20 compared with 23. These passages refer to faith in the divine promises; and 1 John 5: 10, to a belief in the veracity of God. In Acts 16: 34 compared with v. 31, "to believe in Christ" is interchanged with the phrase, "to believe in God."

III. Every individual who sincerely believes in Christ and his apostles, does, even by this belief, glorify God. Thus Abraham, as he "staggered not (at the promise of God) through unbelief, but was strong in faith, gave glory to God;"¹ and John tells us "he that receives his testimony, hath set his seal that God is true."² For, it is his reverence for the infallibility and other attributes of God (e. g. power Rom. 4: 21) on which the divine veracity and immutability are founded (§ 26), which induces him to give his assent to the divine doctrines of Christ and his apostles. And as it is the duty of those to whom the doctrines of Christ are published, to glorify God by faith in these doctrines, and as these doctrines expressly require men thus to glorify God,³ it is evident that this belief, by virtue of which we do not resist these doctrines,⁴ but yield obedience to them, is itself an obedience to the will and instructions of God.⁵ But if we cordially acquiesce in those doctrines which refer to ourselves, our acquiescence cannot be a mere cold, indifferent assent (§ 119). Some of the doctrines announce joyful events and promises, whilst others present to our view a picture of our

¹ Rom. 4: 20.

² John 3: 33. 1 John 5: 10.

³ John 8: 42—47. 10: 24—27. 15: 22—24. 1 John 3: 23.

⁴ Rom. 10: 21. Acts 13: 45. Heb. 12: 25.

⁵ Rom. 1: 5, ὑπακοή πίστεως. Comp. Acts 6: 7. ὑπηκούουν τῇ πίστει. Heb. 2: 1, προσεχέν τοις ἀκουσθεῖσι—the opposite is μὴ ὑποταγῆναι, οὐχ ὑπακούειν. Rom. 10: 3, 16.

lamentable condition and warn us of the punishment awaiting the transgressor. Some enjoin duties, and others forbid their neglect. Hence the effect of a cordial reception of these divine instructions, must necessarily be a diversity of feelings corresponding to the various nature of the doctrines themselves, it must naturally produce joy, cheerfulness, hope, gratitude (§ 118), penitence (§ 120. Ill. 2), fear, a sense of moral obligation. 2 Cor. 5: 10 &c.¹ Heb. 12: 28. v. 29, *λατρευομεν τω θεω μετα αιδους και ευλαβειας*—"the christian feeling of reverence for God, *αιδως*, must sometimes be supported by the fear of punishment, even in the friends of Jesus."² Heb. 11: 1. "Faith is a belief in the existence of things which we do not see," *ου βλεπομεν*, partly of future events which we hope or fear, partly of things actually existing which we do not see, and partly of events which are past.³

IV. The term *ευαγγελιον* or "Gospel" is used in its more extended sense in the following passages: 1 Tim. 1: 10 &c. Rom. 2: 16. 1 Pet. 4: 17. Matth. 4: 23. comp. v. 17. Luke 3: 18. comp. v. 7 &c. 20: 1. Acts 15: 35. 14: 15. 17: 28. 1 Cor. 15: 1—11.

V. In its more confined sense the word *ευαγγελιον* is used in Rom. 10: 16 comp. v. 3—15. 9: 31. 1: 16, 17. 3: 21 &c. As "Gospel," in this sense of the word, signifies the doctrine concerning the unmerited grace of God through Christ, in which we may justly repose our confidence, in other words, the doctrine of "the righteousness of God by faith" (*δικαιοσυνη θεου εκ πιστεως* 10: 3, 6. 1: 17. 3: 21 &c); the doctrine which requires us to rely, not on our own works, but on the merits of

¹ On the Design of the atonement, p. 507,

² Comment. on Heb. in loc. note *g*.

³ Comment. in loc. note *u*.

Christ, which requires¹ faith *πιστιν*, in that sense in which the word is used Gal. 2: 16—3: 22. (§ 118); therefore, this Gospel may also be called “the doctrine concerning faith in Christ,” (*ῥῆμα τῆς πίστεως* Rom. 10: 8) or “faith” itself (*πιστις* Gal. 3: 23. Comp. § 117. Ill. 16), or “faith in the blood of Jesus” (*πιστις ἐν τῷ αἵματι Ἰησοῦ* Rom. 3: 25). And this name (*πιστις* or faith) was by synecdoche applied to the whole doctrine, that is, to the Gospel in its most extended sense, of which the doctrine of “faith” or reliance on the merits of Christ is a part, as e. g. in Acts 6: 7. Rom. 1: 5. Jude v. 3, 20. And, in truth, it is not only that part of the doctrines of Christ which teaches reliance on his merits, but his entire doctrines, which are the joyful tidings *εὐαγγελιον, καλον ῥῆμα* Heb. 6: 5. For all his doctrines have a reference to our salvation,² even the commands themselves and the menaces which are intended to deter us from sin. Heb. 4: 1. And even if *πιστις* faith, is used, not in its more limited, but in its widest sense, as having a reference to all the doctrines of Christ, it may still, according to a very common metonymy, signify the entire doctrines of Christ. For “Gospel,” in its more extended sense, signifies the doctrines which we are under obligation to receive with approbation, to believe, which are the object of our faith or assent.

VI. *True faith is uniformly productive of obedience to the divine law.*—By the “law of Christ” (*νομος Χριστου* Gal. 6: 2. comp. 1 Cor. 9: 21) is meant the precepts of Christ in reference to our duty.³ The greater part of our duties are indeed

¹ Rom. 1: 17, “Justification before God through faith in Christ is published in the Gospel, in order that this faith [reliance] in Christ may be produced.” *εἰς πιστιν*, see Diss. de sensu vocis *δικαιος*, Note 68. Hermann’s Erklärung des N. T. Th. VII. S. 50.

² 1 Cor. 15: 2, “the Gospel, by which ye are saved,” Eph. 1: 13, “the Gospel of salvation.” Heb. 2: 3· 4: 2.

³ John 15: 10, 12, 14. Matth. 5: 22. 7: 23. 1 John 2: 3—5.

taught in the Old Testament, and may be known even from reason.¹ "I came not (says our Lord) to destroy the law or the prophets, but to fulfil."² Still the doctrines of christianity apply the ancient precepts to new objects, which had previously been unknown, and which were introduced by christianity. Of this kind are the precepts which relate to the worship of Christ (§ 42 &c), and to the duties of the church and her members (§ 105—107). These are indeed embraced in those moral precepts which enjoin the worship of God, and the relative duties of the members of the social compact in general. But they are placed in a new light by the doctrine concerning Christ, and the nature and constitution of the christian church. Some of the precepts of Christ, moreover, are entirely new and peculiar.³ Now all these laws of Christ constitute a legal code, the prescriptions of which we can and ought to obey.⁴ The salvation which is promised us by the doctrines of Christ is indeed of so exalted a nature and degree, that we could never expect to merit it by our works (§ 73, 118). Still, after it had been resolved upon that this salvation should be offered to guilty and imperfect man, the law (§ 67, 72) was given and published for a two-fold purpose; in order that those who reject the doctrines of Christ,⁵ and habitually refuse to obey his precepts,⁶ may forfeit the offered salvation, and receive the punishment due to their

¹ Rom. 2: 12—15. 1: 19—32. Phil. 4: 8.

² Matth. 5: 17—19. Luke 10: 25—28. Gal. 5: 13—22. 1 Tim. 1: 8—11.

³ See § 109, 113. Compare Reuss' *Elementa Theologiae moralis*, p. 190 &c.

⁴ Matth. 5: 19. 7: 24. Luke 10: 23. John 14: 21, 23. 15: 10, 14. 8: 51. Gal. 6: 2. 1 John 1: 5. 2: 3—6. 3: 6—10, 22. 5: 2. Heb. 10: 36. James 2: 22—25. 2: 8 &c.

⁵ John 3: 18, 36. 2 Thess. 1: 8. Acts 13: 46. Mark 16: 16. Heb. 2: 1—3. 10: 26—31, 33.

⁶ Matth. 7: 21. 13: 41. Rom. 8: 13, 6, 7. Gal. 5: 19—21. 1 Cor. 6: 9 &c. 1 Pet. 1: 14—17. Heb. 12: 14.

iniquity ; and that even those who obey the doctrines of Jesus, should partake of the salvation graciously bestowed on them, in a degree proportionate to the measure of their faithfulness and obedience. That the degree of their future happiness might be commensurate with the measure of their exertions to conform their lives to the standard of holiness proposed in the Gospel, a standard which indeed no christian, not even the most exalted, can ever perfectly attain. The law itself therefore, the requisition that we should never cease conscientiously to learn from our meek and lowly Teacher (Matth. 11: 29 &c), who well knew our infirmities,¹ that we should unceasingly follow after holiness (Matth. 5: 6), and gradually press forward toward the mark of christian perfection set before us,² cannot be regarded as unjust, or as being not suited to the infirmities of human nature. But in a very different point of view is the law considered, when it is said that Christ is the end of the law (or put an end to it, Rom. 10: 4. § 114. Ill. 9), and that christians “are not under the law,” “are freed from the law.” Rom. 6: 14. 7: 1—6. Gal. 2: 19. 5: 18. We do, indeed, freely concede that in these passages the term “law” does not signify merely the ceremonial laws of Moses, which of course are not obligatory on christians (John 4: 21. § 93), nor the civil code of the Jewish legislator, which was neither applicable to other nations nor enjoined on them.³ It is evident from the context (Rom. 7: 7 &c.) that the moral part of the law, which christianity inculcates no less than the Mosaic system does,⁴ is meant in these passa-

¹ Matth. 17: 17. 26: 41. Comp. † 85.

² Phil. 3: 12—15, “I count not myself to have apprehended—this one thing I do—I press toward the mark, for the prize of the high calling of God in Christ Jesus.” 2 Cor. 7: 1, “Let us follow after holiness in the fear of the Lord.” 1 Cor. 15: 58. 1 Thess. 4: 1, 12. Col. 1: 9. Eph. 4: 15. 1 Pet. 2: 2. 2 Pet. 3: 18, “Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ—increase in the knowledge of God” &c.

³ Michaelis' Dogmatik, † 165.

⁴ Gal. 5: 13, 14, 16, 19—23. 6: 2.

ges (§ 73. Ill. 3). But it must be remembered that, in the texts referred to, the law is not spoken of as a rule of life for persons who rely on the grace of God, and who are authorized to expect a salvation not to be purchased by their works; but is regarded as a law according to which rewards and punishments should be adjudged in so rigid and inexorable a manner, as to exclude all grace (Gal. 2: 21. 3: 10), and all reliance on grace. Gal. 3: 12. Rom. 4: 14. That the law, when viewed in this light, is not applicable to us, and that, in opposition to this view of the law (*χωρις νομου* 3: 21), we are, notwithstanding our guilt, liberated from punishment, and taught to expect, *πιστευειν* an unmerited salvation through grace (v. 23. 4: 8. 3: 22, 26, 28, 30. 4: 5. 10: 4), that the love of God to his obedient Son Jesus is transferred to the friends of the Redeemer, and makes their imperfect obedience acceptable to God,¹ all this we owe to the Lord Jesus, to that blessed Redeemer who has done so much for us. Rom. 3: 24 &c. 10: 4. § 117 &c. This, instead of diminishing, strengthens our obligation to strive with all our might to be conformed to the will of our Benefactor, who does not exact a perfect obedience from us, but requires only a persevering and sincere zeal to improve by his instructions (Rom. 6: 15, 14. 7: 4, 6. § 119—121). But the Mosaic law² itself, as well as the law of Christ, was not given in order that men should or could by perfect obedience to it, merit that eternal salvation promised in the Gospel.³ Its object was to prevent the commission of crimes at least of the grosser kind (1 Tim. 1: 9), and thereby to preserve the external character and security

¹ 1 Pet. 2: 5. See § 95. Ill. 4. Compare Melancthon's *Loci theol.* p. 300.

² Gal. 3: 21, "The law could not succeed in effecting the salvation of any person, *ουκ εδυνατο ζωοποιησαι.*" comp. Heb. 7:19, *ουδεν ετ-ελειωσεν ο νομος.* Comment. in loc. note c.

³ On the Design of Christ's death, p. 444—448.

of the Jews, and thus, as long at least as the general aspects of their law were preserved and publicly obeyed, to make them the actual possessors of the earthly advantages promised them ; and at the same time, to lead the more reflecting Israelites to a knowledge of their sinfulness (Rom. 3: 20), to excite in their breasts a stronger desire for the grace of God, and to serve as a standard at which their exertions for the attainment of moral excellence should aim. The necessity of divine grace must certainly have appeared more evident to the reflecting Israelite, as the promises and threats of the Mosaic laws taught him, that if God suspended even the temporal prosperity of his people on obedience to his commands, much more would their eternal salvation depend on a still more rigid observance of all his precepts, and as he was convinced of the truth, that the ceremonial sacrifices were insufficient to prepare him for the future world.¹

§ 120. Ill. 3. But as the Jews in general, regardless of their depravity (Luke 18: 11), and relying on the observance of the ceremonial laws, vainly hoped to be able, by obedience to the laws of Moses, both to escape punishment and to obtain future salvation,² and as they were induced by this false belief, to reject the instructions of God relative to the salvation offered through Christ, and to the divine command that we should rely on his merits (Rom. 10: 3. § 120. Ill. 3); the apostle Paul deemed it necessary to declare that it is impossible for fallen man, by observance of the law, to merit exemption from punishment, or future salvation. Hence, he informs them, that Christ has opened another and a better way to salvation, a way of justification, not by our own merits, but by [faith] reliance on the merits of another ; and that he had annulled the former way,

¹ The work on the Design of the death of Christ, p. 446—448.

² Gal. 4: 5. Rom. 3: 27, 19 &c. Matth. 19: 16—20. Comment. on Hebrews, p. 150. Storr on the Design of the death of Christ, p. 448—452.

which, in itself considered, is indeed good, but is impracticable for sinful man. Rom. 10: 4 &c. Whatever be the way in which we become acquainted with the moral law, whether it be through the instrumentality of the Mosaic institution, or of reason, or of the christian doctrines, if we consider the observance of that law as the only condition and the meritorious cause of the christian's exemption from punishment and attainment of happiness, thus considered, the moral law has nothing to do with the Christian (§ 24). But in another aspect of the moral law, it does of course refer to the Christian. It is through the aid of this law, that we are to learn to see our depravity, our imperfection, and our need of divine grace. We are, moreover, to make it the rule of our life, the standard by which all our efforts for the attainment of moral perfection are to be regulated. For, upon this depends, not only our attainment of salvation in general, but also the particular degree in which it shall be bestowed upon us; although the salvation itself is a gracious one, and far transcends our deserts.¹



§ 122.

Relation between our reformation and the attainment of salvation.

From the preceding discussions, it is evident, that that faith which, to all those who have heard the Gospel, is the condition on which an unmerited salvation is bestowed on them, cannot even exist except in connexion with a true reformation of life

¹ § 73. Ill. 1. See also Storr on the Design of Christ's death, § 6, 19.

(§ 119—121). Hence, it is not an objectionable phraseology, to say, that our salvation depends on our change of heart and reformation of life (1), or (2) that salvation is bestowed on man in consequence of his change of mind and reformation of life (3), or, that it is the reward of his reformation (4). § 73. But faith, and the reformation of life necessarily connected with it, which is certainly the condition on which an undeserved salvation is graciously bestowed on man, must by no means be regarded as the meritorious cause of this salvation. Such a view of the subject would be no less unfounded (5) than injurious. § 73. Ill. 3.

ILLUSTRATIONS.

I. The phraseology above referred to, is found in the following passages: Luke 24: 47. Acts 3: 19. 26: 18. Is. 55: 7. Ezek. 18: 20 &c. Matth. 7: 21. John 5: 29. Gal. 6: 7—9. Heb. 12: 14. See the work on the Design of the death of Christ, p. 378 &c, 677 &c.

II. So certainly may our salvation be said to depend on our repentance and reformation, that no sooner does any individual deviate from the condition which he had begun to fulfil, or begin again to pollute his heart by sin, than he forfeits that hope of salvation which he had previously enjoyed¹ (1 Tim. 1: 19. Gal. 3: 3, 4. 4: 11. 5: 4, 7. 1 Cor. 10: 12. 15: 2. Luke 22: 32. Heb. 10: 26. 2 Pet. 2: 20 &c. 1: 9²), unless he repents of his relapse, which is indeed difficult, but not impossible. In Heb. 6: 4, 6, Paul says, *αδυνατον, τους ἀπαξ φωτισθέντες—παραπεσοντας παλιν ανακαινίζειν*, i. e. "It is extremely

¹ Ezek. 3: 20. 18: 24. Heb. 10: 26—31.

² See † 119. Ill. 7; and Michaelis' Dogmatik, † 163.

difficult, if one who has been instructed in christianity falls away, to bring him again to a change of mind."¹

III. By the phrase, "that salvation depends on a change of heart," is meant, that a man is saved because he fulfils the condition on which salvation is graciously bestowed on him without any consideration of his own merit. St. James says (ch. 2: 24), "A man is justified by works, and not by faith only." In the Dissert. de Epistol. cathol. occasione &c. (Note 38), we have made the observation, that this passage refers to a righteousness which proceeds from faith, to works, *εργους*, which are connected with faith, and that a justifying or saving power is denied only to that faith which has no influence on the heart and life [*fidei solitariae η̄τις εργα ουκ εχει* v. 14, 17, 20, 26], to a cold, inefficient assent, which Paul also pronounces not to be a genuine justifying faith (Rom. 3: 22—5: 1, 6. See § 119, 129). It follows, therefore, that the declarations of James are in perfect accordance with the doctrines of Paul.

IV. In the phrase "salvation is the reward of the christian," an unmerited, a gracious reward is intended. For, it is an act of the free grace of God (Rom. 6: 23), that an unmerited salvation is promised to guilty and imperfect man, as the reward of his endeavours to yield obedience to the divine laws. § 73. Ill. 7.

V. The proof, that justification by works, is a doctrine unfounded in Scripture, may be seen in § 118, and particularly in Ill. 7; and § 73, especially Ill. 3.

¹ See the Comment. on Hebrews, Note *q*, *r*.

CONCLUSION.

§ 123.

Connexion between Doctrinal and Practical Theology.

Such is the intimate connexion which subsists between a change of mind and reformation of life, and the attainment of salvation. The discussion of the means by which this necessary and salutary change is to be effected, as well as of the specific prescriptions of the christian law, with which our thoughts and actions ought daily to be brought into greater harmony, properly falls within the limits of Practical Theology. Hence, these subjects, as well as some others which were formerly discussed in Doctrinal Theology, are not comprehended within the limits of this Elementary Work.

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